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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., September 15, 1927

NEW SERIES
VOLUME XXIX No 57

Rev. George Bula held a meeting in Eagle Wood School house in Tippah County. Everybody voted it a good meeting and he will preach here once a month. This is an unworked field.

Attention subscribers.—If the date on your paper reads Sept-15, 1927, this weeks issue is the last you will receive unless we have your renewal. Please renew at once so that you will not miss an issue.

Brother M. P. Jones of Georgetown writes:

The Poplar Springs Baptist Church (in Copiah County) ordained Bro. Cary Buckley to the ministry. The Presbytery consisted of Rev. W. C. Barnes, Rev. J. A. Chapman, Dr. O. O. Green, Rev. R. H. Campbell and about ten deacons from the various churches. The ordination service was very impressive, in which each of these named brethren took a part.

Bro. Cary Buckley is a graduate of Clark Memorial College and is entering the B. B. I., New Orleans, this year. We are expecting great things from him.

Pastor Owen Williams was disappointed in not having Dr. J. A. Taylor with him in the meeting at Pine Bluff, Copiah County, on account of Dr. Taylor's illness; but Pastor S. G. Pope of Magnolia was sent of the Lord to his aid. Twice a day he fed the saints and persuaded sinners. Eight were baptized and four joined by letter. The Pastor says:

Our hearts were revived and our souls fed. He preaches Christ Crucified. Seldom does a church respond more gloriously under difficulties than did this great old church.

Brother Williams of Utica writes:

It was the writer's gracious privilege to be with J. A. Chapman at Strong Hope, and Bethel churches in Copiah, with M. P. Jones at Galilee in Copiah, and with the inimitable John Thompson at Ebenezer in Amite county in meetings. The personal friendship of your scribe for these men of God was deepened, and he is certain that no one ever had finer fellowship than in this work together. They are good men and true, and worthy of all the good they are receiving and more. It has been a blessed season.

Dr. Wm. H. Smith, President of the Education Board of The Southern Baptist Convention reports:

Conventions reports: "The Education Board of the Southern Baptist Convention is delighted to announce the acceptance of Dr. Rufus W. Weaver, president of Mercer University, Macon Georgia, to the Secretaryship of the Board. Dr. Weaver will begin his duties in the office at Birmingham October 1st."

We know of no man who has a stronger passion for the work of education; a greater ambition that Baptists schools shall have a worthy program and an adequate standard. He has made a real University out of Mercer, of which he has been president for some ten years, and if given proper support will bring a new day to our educational work in the South.

P. S. Rogers goes from Clarendon to Hazen, Ark. He is remembered in Mississippi.

Brother Gray at the Alcorn County Association told Dr. Gunter he had been reading The Baptist Record for about 47 years. He pretty nearly began with genesis, and we hope he will go on to revelation.

Brother R. A. Kyle of West Point writes:

It became necessary for me to carry my daughter to the Baptist State Hospital, Jackson, Miss., for an operation, and I want to thank the entire staff for their kindness while there.

There is the finest spirit manifested in this institution I ever saw. Bro. Wayne Alliston, the efficient Superintendent, and his good corps of helpers make anyone feel at home while there. I commend this great institution to our Baptist people.

Pastor W. R. Cooper and others were exceedingly kind to brother L. E. Lightsey, our Baptist Record representative, who was recently among the Blue Mountain saints. By their assistance and hospitable reception, the paper will go into nearly all the homes, more than ever before since the foundation of the world. Brother Lightsey says Prof. Brown made one of the best Baptist Record speeches in ten minutes that he ever heard. About 80 families in this church get the paper.

The editor reached Benton County by an all night trip to Blue Mountain, where brother Wages, pastor of Flat Rock Church, was kind enough to Ford us out to the meeting ahead of time. This is a church which enjoyed previously the ministry of brother Cossett, and they revere his memory. There are only a dozen churches in the county and two of them were not represented in the meeting. However, the morning congregation filled the house. Brother J. W. Crump was reelected moderator. He has been moderator and clerk of this and Tippah Association for 43 years. He certainly began early and the brethren will hold him until death do them part. The church, of which he is a member, reported 18 baptisms. In most of the churches the number was small, possibly due to "election", not predestination. Brother Whitten, who was appointed to preach the sermon, was not present, nor the alternate, and so the editor was drafted to preach the sermon, which the people received attentively. Brethren Renick and Gresham were reelected as clerk and treasurer. The letters were read from the churches, most of them showing small contributions for missions. A vote was taken recommending an increase of one-third for next year. Dr. Buchanan and Pastor Cooper from Blue Mountain added greatly to the interest of the discussion in the afternoon, as did also Brother Lightsey. The editor was given another opportunity and spoke on honoring the Lord with our substance. The people were busy cutting hay and picking cotton, and so the meeting lasted only one day. There was dinner enough in one day for two.

Brother J. M. Chipman of Neshoba County came by on his way West and ordered an extra copy of the Record sent to him at Trent, Texas. Here's hoping that he comes back.

The Executive Board of the Montgomery County Association met at the First Baptist Church at Winona on September 10th, and voted to change the date of the Association from October 18 and 19, to October 17 and 18.

—Marjorie Dorris, Clerk.

Brother J. S. Deaton, our former budget and enlistment superintendent, was back for a short visit a few days since. Everybody in these offices was glad to see him. He says they do things in Georgia a good deal like we do in Mississippi. He has a son with the Baptist Press in Jackson and left another in Mississippi College.

We reached the meeting of Prentiss County Association at Booneville about eleven o'clock in the morning, and found the brethren in a lively discussion. They were "getting the floor" all over the house and speaking their minds with liberty. It did one's heart good to see not only preachers but laymen talking out in meeting. The subject was associational missions and the particular matter was the effect of "all day singings" on our churches. The brethren seemed to think they were demoralizing by making it difficult in the country churches to maintain Sunday schools or regular preaching. These singings seem to be another name for a Sunday School picnic. And there was some doubt as to whether the singing in some instances could be called gospel music. A vote disapproving the performance was unanimous, though not everybody voted. Then came the sermon by brother Link, pastor at Baldwin, who took three texts, "Return unto me," "Abide in Me," and "They that compare themselves are not wise." He drove the truth home vigorously that our standard of right is not to be found in others but in Jesus and the Book. Lunch was served in the basement of the church, refreshing and satisfying. In the afternoon the report on Cooperative Program was read by brother Claud Gray and the editor was given free exercise on this subject. Brother Ware, one of our missionaries to China, spoke most interestingly of his field and his experiences. He is a native of Georgia, but married a fine Mississippi girl, Miss Mary Bibb Long, of Tupelo, and they are among the best. Then the report of Education was read by brother Link and the time for discussion was given to Dr. Lawrence T. Lowrey, president of Blue Mountain College. He made a most enlightening and interesting talk. He and the Colege do not lack for friends here, nor anywhere. The association continued into the next day, but we were unable to remain for the other sessions. Pastor C. J. Olander and his people at Booneville were royal hosts. Brother McElmore of Baldwin was the efficient moderator and Brother Spight of Booneville the equally good clerk. This was said to be the best attendance ever.

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

THE PRESENT CALL TO SOUTHERN BAPTISTS

By George W. Truett

Much has been said and written, since the Louisville Convention, concerning the Southern Baptist Convention and its work. Such discussion is always fortunate, provided, of course, that it be candid, constructive and Christian. Such discussion is the very lifeblood of democracy. The more we have of such discussion, the better it will be for every good cause. But when discussion is uncandid, untruthful and unChristian, when it leads to uncharitableness and alienation and non-cooperation, then such discussion is to be reprobated by all who care for the honor of our Savior's name and for the advancement of His cause. Paul points the way for Christ's people in his ringing words to the Galatians: "Brethren, ye have been called unto liberty: only use not your liberty for an occasion to the flesh, but by love serve one another."

That was a most timely editorial that recently appeared in one of our great dailies under the caption: "A Censoriousness That is Professional." Wisely did the brilliant editor insist that it is easy for the habit of censoriousness to become professional, and faithfully did he insist that participants in any and every discussion should scrupulously curb every tendency to label all opposition with opprobrium. Certainly, our great Baptist democracy must have discussion, much discussion, unceasing discussion; but, by all means let us see to it, always, that our discussions are informing, forward-looking and Christian. That was a fine word that our recent notably capable ambassador to England, the Honorable Walter Hines Page, wrote to President Wilson: "The diplomatic work betwixt Great Britain and our country is, as you know, not difficult. They play the game squarely, they are wholly courteous and sincere." This is the only atmosphere in a discussion, in which truth and love can live. God give our Baptist people, now and always, to remember, that the last word in our Baptist vocabulary is not liberty but love: Let Paul's word be the reigning word for us all: "By love, serve one another." The immortal Broadus also left a saying that may well be laid to heart by us all: "Our watchword must be freedom, forbearance, patience. There can be no constrained unity among us. The genius of our ideas and institutions quite forbids it." These words may well be pondered by our Baptist people today, and on and on, to the end of the day.

Mention is made, in this connection, of two incomparable agencies for the dissemination of information concerning our Baptist work, viz., the County or District Association, and the Denominational Paper. These two agencies are important beyond all words in the life and work of our Baptist people. In many respects, the County or District Association is the most important meeting held by Baptists. It is close to the churches, it is easily accessible, and many can attend and take part in its deliberations. Many of us remember most gratefully the former days when the annual meeting of the Association was the outstanding event of the year. Great preparations were made for it, and when it came, the hospitality of the people was overflowing, and the fellowship of the people was glorious. High hours marked the Association, when missions, Christian education, philanthropy and the state of religion in the churches were all faithfully passed in review before the large and eagerly interested throngs. It is granted that conditions have greatly changed, in a generation, making the work and meetings of the Associations quite different, in some respects, from those of former years. But the conviction is here expressed that it will be nothing short of a tragedy for our Baptist people to allow these Associations to weaken and wane, and to drift away from their former record as the unit for glorious fellowship, inspiration and cooperation among the churches.

Long live the County and District Associations.

The other incomparable agency to be increasingly magnified by us all and all the time, is the denominational paper. The recent Convention in Louisville thus went on record, by unanimous vote, concerning the denominational paper: "It needs to be said, and with all possible emphasis, that except and until Southern Baptists assume a different attitude toward this great vital task of informing and indoctrinating our people, through the denominational papers, and arrange somehow to go afield and vastly increase the circulation of our papers, they can have no hope of increased usefulness and service to the Convention."

Following this action of the Convention, the Executive Committee of the Convention likewise went on record, as follows, concerning our Baptist papers:

"1. We recommend that the Executive Committee of the Southern Baptist Convention launch and push a simultaneous, Southwide campaign, having as its objective the procuring of at least sixty per cent of the Baptist homes as subscribers to our denominational papers. That the months of August, September and October be given with special emphasis to this task; the months of August and September to be preparatory, and October being given to the actual securing of subscriptions.

"2. That the Executive Committee call upon the State Secretaries, editors and business managers of the papers to constitute a state committee in each state, for the furtherance of this campaign.

"3. We recommend that each state organization take such steps as are necessary to organize the Associations and churches for the purposes of this campaign."

Concerning the foregoing actions by the Convention and its Executive Committee, it is most gratifying to hear that such actions are being taken seriously by many of our people. And surely, it is high time that all the estate of our Baptist people should now and henceforth, even as never before, give their best support to our Baptist papers. Today, as of old, the people perish from lack of knowledge. The greatest single benefit to mankind in all its history, with the single exception of Christianity, has been the printing press. Democratic government would have been impossible without the spreading of knowledge made possible alone by means of the printing press. It is easy to understand why Thomas Jefferson was frightened by the thought of putting government into the hands of the people, with the limited means of spreading knowledge available at that time. Without printing, this democratic experiment so grandly made by our great democracy would have signally failed.

Again, it is urged with all possible emphasis that God's people are failing today from lack of knowledge. If people would do, they must know. Information about our Lord's work must always precede inspiration and co-operation. When the Baptists of Sweden referred to their literature, at the recent world gathering of Baptists at Stockholm, they gave the amazing report that every Baptist family in Sweden regularly received the weekly Baptist paper. The same report was given by the Baptists of Germany. That helps to explain the startling reply of the immortal German Baptist, the heroic Oncken, put to him by the British Baptists whom he was visiting: "How many German Baptists have you, and how many of them give to missions?" Mr. Oncken's answer in each case the same. Why should the answer be otherwise with God's people anywhere? But, let us never lose sight of the fact that enlightenment must precede enlistment. Our Baptist people must be informed concerning their work if they are to co-operate worthily for the furtherance of such work. Our Baptist papers furnish us the best possible agency for informing and enlisting our people. These

Thursday, September 15, 1927

of all our denominational work. Every Baptist who cares for the furtherance of our distinctive Baptist message and mission should faithfully and unceasingly magnify the circulation of our Baptist papers. Here is a duty for us all that it will be worse than unfortunate for any of us to fail to discharge. Let the slogan be unceasingly sounded in all our activities that our goal is not merely sixty per cent, but 100 per cent of our Baptist homes, as regular subscribers and readers of our Baptist papers.

Over and over again, let it be said that our people must have information if they are to practice co-operation. And we must henceforth co-operate, as never before, if we are to measure up to the incomparably spacious days and duties now confronting us. Not since John preached repentance before baptism, on the banks of the Jordan, have Baptists ever been called to face such challenging and heroic tasks as those of today. We are all to see to it, all the time, that our co-operation is commensurate with our tasks and our ability. The Baptists of the South constitute the largest religious group in the South. With their nearly thirty thousand churches, and their nearly four million members, their possibilities for service and incalculable, and their responsibilities are immeasurable. God's call of old to his people is His call to them now: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." The full consecration of Southern Baptists for the furtherance of Christ's cause, would, in an incredibly short time, shake our beloved Southland to its very foundations, and all America, and even the whole earth.

But such glorious results are possible only as we worthily tread the path of co-operation marked out by Paul: "That ye stand fast in one Spirit, with one mind, striving together for the faith of the gospel." The present condition of our land and of all lands presents a call to sacrificial service, probably without a parallel in all history. It is a time to leave far in the background all bickerings, covetousness and selfishness, and to hasten to the tasks that begin at our own doors and reach to the uttermost ends of the earth. How shall we respond to this clarion call? Shall we simply fold our arms and mark time, or shall we awake to the magnitude of our responsibilities and privileges and advance? We may well get on our faces before God in such an hour as this, and when we have confessed our sins of neglect and disobedience, arise with a new dedication of our all to Him whose cause is the only adequate hope and help for mankind, today and forever.

Brother L. E. Hall will preach at Union Church five miles east of Gloster, at 11:00 A. M. Sunday, September 18.

J. R. Kyzar sets to work to build a new church house in his new pastorate in Nashville, the old one having been recently burned. He is happy that the people have a mind to work.

In the study course 31 of the members of Clarksdale Church took the examinations and secured diplomas and seals. The first Sunday in October they begin a B. Y. P. U. Institute. Also the church is making a canvass to put The Baptist Record in the homes.

What a happy group is the family of Pastor Cooper of Blue Mountain, and they know how to make their guests happy. Blessings on them. It so happened that this scribe was there on Wednesday night, and so we went to prayermeeting. That meant a talk from the editor. But they make it easy by listening so eagerly. Everybody knows about these Blue Mountain people, and everybody who goes once wants to go again. They all have a good hand grip and a cheery smile.

JESUS AS A CAMPAIGNER

(Being a Digest of a Sermon by J. L. Boyd, Magee, Miss.)

Text: "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God: From henceforth expecting till His enemies be made the footstool of His feet."—Heb. 10:12-13.

Jesus Christ our Lord, who is the Captain of our salvation, makes a bid to become the King of kings and Lord of lords of our lives. And not only of ours, but of the lives and the hearts of men of all the earth. He began this movement, or campaign, while He was here on the earth among men. It is a very interesting study, His method of campaign. It appears at the first as if it were to be limited to those of His own race, the Jews. And so we find:

I. His "Home Mission Campaign". He said to the Canaanitish woman who sought His help, "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). And apparently all of his early disciples were gathered from among the Jews. And in the selection of the Twelve, He chose men of His own race. When the Twelve were sent forth on their first missionary journey, they were strictly charged, "Go not into the way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). In fact, very nearly all the activity of His earthly ministry was confined to Galilee and Judea, around the shores of the Sea of Galilee and about the city of Jerusalem. And the few times that He did get beyond those borders, He hesitated to administer to the crying needs of the Gentiles. This is remarkable. Yet in the midst of all His teaching we discern,

II. His Widening Outlook to Regions Beyond". In explaining the parable of the Tares He said to His disciples, "The field is the world". And at Jacob's well in Samaria He replied to His astonished disciples who had urged Him to eat bread, "My meat is to do the will of Him that sent me, and to finish His work". Also, "Behold, I say unto you, Lift up your eyes and look on the fields that are white already unto harvest" (Jno. 4:34-5). The harvest fields that invited Him now, were the regions beyond,—Samaria and the outside Gentile world. In the tenth chapter of John, verse sixteen, He says, "And other sheep I have which are not of this field: them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd". And when Greeks (Gentiles) came to see Him in the triumphal entry into Jerusalem the very thought of the opening door to the Gentile world caused Him to stop and exclaim, "The hour is come", and later, "Now is my soul troubled; and what shall I say? . . . Father, glorify thy name!" And again, in the 32nd verse, "And I, if I be lifted up from the earth, will draw ALL MEN UNTO MYSELF". This is a distinct advance from His early expressed purposes. It was a widening outlook. Perhaps His disciples were only now ready for such an outlook.

III. "His World Outlook", distinctly marked and openly expressed, comes after the resurrection, first on the mountain in Galilee (Matt. 28:16-20). Here He gives the Great Commission to His followers, and it embraces the whole world in His sympathies, and love, and purposes, and program. "Go ye therefore, and make disciples of all the nations". And His parting words to the little group who accompanied Him to the Mount of Olives as He was lifted from the walks of men were, "And ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth" (Acts 1:8). His present outlook as He is seated at the right hand of God on high, as contained in the text, is that of a universal sweep. The program of His campaign embraces the whole of mankind. He aspires to be a universal King.

What of the Means of Accomplishing This End Jesus, Prince Immanuel, is a wise campaigner. No man who ever aspired to high office has ever shown greater wisdom and practical judgment than He. He is to be crowned some day as King of kings, and Lord of lords, but in the meantime this must be accomplished by and through definite agencies and means.

I. It must be done through an organization of His friends. Never has a man won, or hardly ever, in a campaign for high and honored position without an organization of his friends behind him. The more perfect the organization, and the more diligent they work in the advocacy of his cause, the more easily may success be won. Jesus before He went away, set up an organization for the purpose of extending His rule and dominion over the hearts of men everywhere. That organization is His CHURCH. And her sole purpose is the advocacy of His cause, and that He might reign where'er the sun does his successive journeys run; His kingdom spread from shore to shore, till moons shall wax and wane no more. And He is depending on us, Beloved, to the fullest extent of every ounce of energy and influence that we have! May we not fail Him!

II. The second means is a Worthy and Constructive Platform. Men are not elected to high and responsible office solely on character. They must show some sort of an attractive platform. Issues often count for more than men in a campaign. So Jesus hasn't left us empty handed. We have the most winsome personality to whom we may seek to win men. And, too, we have the best platform that ever a people could go forth to win with, and principles upon which we may stand. It is the Bible. It has been entrusted to us as the word of reconciliation. Its precepts are right, rejoicing the heart. Its ordinances are true, and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the droppings of the honey comb. And, dearly Beloved, it is upon these we must win men to our Christ and King. And promises! Why, the greatest promises that were ever made by anyone we are enabled to offer in Jesus' name.

III. Another Means is that of a Campaign Fund. It matters not how small the campaign, and how lowly the office sought, there is necessarily some expense account attached. So it is in this conquest for souls in which we are engaged. No organization can function without money. And the bigger the organization, the more money is required. The larger the circle of conquest, the more expense there is in pressing the campaign. Perhaps the biggest and greatest organization on earth today is the Church of Jesus Christ. It very nearly belts the earth. And it takes money, and big money to finance it. God pity the man with the peanut and popcorn vision who thinks and acts upon the notion that the organization that Jesus sets up on the earth for this world conquest does not need money. And may the day soon dawn when every member of that organization shall feel his and her responsibility in contributing a share to the cause of Missions at home and to the ends of the earth!

IV. And still another Means of Campaigning is a Medium of Communication. To press one's cause there is needed more than a platform, however excellent that may be. The candidate must get the ear and eye of the people through the medium of the press. If he can't do better, he must have his own paper. And by means of that paper he must reach the folks with a well arranged program of information, for inspiration. So the Captain of our salvation has through His servants, down through the years, established mediums of communication for this very purpose. They are our Baptist papers. The denominational paper is essential to the propagation of the truth, and the extension of the kingdom. People are generally "down on" a thing

they are not "up on". In proportion as our people are informed as to the work of the denomination they are "conformed" to it, and backing it. Every industry today of any consequence in the world has its Journal. Every movement that "moves", whether for upbuilding or destroying, must have a means of communication. And, if the object of the publication is for the destroying of an institution or a man, it will do its work provided it gets to the people. Mark my words, Beloved, If we can get the Baptist Record into the homes of our people, and induce them to read it, it will hasten the coming of a better day among our churches and people. Cooperation will be better. The fellowship will be sweeter. The financing will be easier. The joy in service will be deeper. The winning will be faster. And the crowning day will come quicker.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

THE BAPTIST WORLD ALLIANCE

II What It IS.

By Dr. J. H. Rushbrooke, M.A.

In the preceding article I have shown that the Alliance is not an administrative or authoritative body. In describing what it is, let me again emphasise a single statement: **The pivotal idea of the Alliance is fraternity.** It exists to manifest and strengthen unity among Baptists, to facilitate intercourse and mutual knowledge, to express their common mind in matters of general interest aside from administrative tasks, and especially in the advocacy and defense of religious freedom. It is a voluntary federation of unions, conventions, and missionary societies, each of which retains full autonomy. No advocate of "State rights" ever claimed such unqualified freedom as this Baptist federation gladly leaves to every one of its constituent groups.

Such a fraternal Alliance, by the very conditions of its existence, is absolutely precluded from any action except by general consent. It depends for all its funds, even for offices and typewriters, upon the willing contributions of the unions and conventions. The Alliance has no personal members and no local organization in any land; it is an association of unions and societies each of which has the right of secession at any time with or without stating a reason. No legal bond holds together its members; and it is utterly destitute of coercive powers. Its glory is this purely voluntary and fraternal character; and few facts are more deeply impressive to those who know the inwardness of the situation than this; that the unions and conventions which include eleven millions or thereabouts of Baptist church members in the world are almost without exception members of the Alliance could there be a more striking testimony to the sense or oneness that pervades the most individualistic and independent churches on earth? In the spiritual life which believers' baptism symbolizes, in their evangelical experience and outlook, Baptists are brothers; they know that they belong together, and they welcome the opportunity of standing together in the face of the world. Is not such a display of oneness, entirely spontaneous and unconstrained, far more truly an answer to our Lord's prayer than any unity which, though seemingly stronger, is far less Christian because depending on legal ties or hierarchical authority?

This is but saying that the Baptist World Al-

(Continued on page 1)

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

MUST NEEDS BE

On two separate occasions at least Jesus told the disciples that it was impossible to avoid occasions of stumbling, that provocation and temptation were sure to come to them. The coming of the Kingdom of God in this present world does not prevent incitement to wrong-doing, nor render one immune to the seductive assaults of sin. Becoming a Christian does not mean that you will never again have a desire to do wrong, nor that you will be above the allurements of the world, the flesh and the Devil.

Those who navigate the air tell us that there are many currents and cross currents in the blue vault above us, and that at times the air is "bumpy" and gales are fierce even when we know nothing of them down below. The prince of the power of the air has some of his worst artillery saved for those who are inside the Kingdom of God. We wrestle not with flesh and blood, but with principalities and powers, with world rulers, with hosts of wicked spirits "in the heavenly realms". There is no escape from attacks as long as we are in this present, evil world.

This is true for the reason that the world has been made for the time being, the place of Satan's special activity. "And the great dragon was cast down the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice saying . . . Woe for the earth and for the sea; because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

Also it is true because it is necessary that the character of Christians be formed and strengthened by the stress of conflict with evil. The Lord says, "I give unto him that is athirst of the water of life freely". But there are some things that God himself can't give. They must be attained by struggle and striving. Life is a gift to the acorn and to the tender sprout that springs from it out of the earth. But the toughened fibre of the oak is the result of growth and of battling with the winds through scores of years. If we are to be seasoned saints with strength that makes life a joy and a triumph, it must be that occasions of stumbling come. The fountain of the water of life is free. But in the next verse (Rev. 21:7) you will read, "He that overcometh, shall inherit these things". Seven times in the early part of Revelation is the promise made "to him that overcometh". There can be no conquest without conflict. If one would be great he must be willing to grind.

Sure I must fight if I would reign;
Increase my courage, Lord
I'll bear the toil, endure the pain,
Supported by thy word.

Woe To The Stumbling Block

"Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him

that a great mill-stone should be hanged about his neck, and that he should be sunk in the depth of the sea." Jesus had said that it was impossible to avoid temptation. But now he says, "Woe to that man through whom the occasion cometh." There are some people who are the conscious and purposed instruments of Satan to destroy the morals or faith of weak saints. There are those who deliberately set snares in the way of those whom they seek to entrap. And there are others who are the unconscious agents of the devil in destroying the lives, happiness or unselfishness of the unwary.

Peter belonged to this latter class when he sought to dissuade Jesus from going up to Jerusalem to suffer and die on the cross. When Jesus foretold it, Peter began to rebuke him and say, "No no, Lord, this shall never be unto thee." But Jesus said, "Get thee behind me, Satan, for thou art a stumbling block unto me". It was hard enough for Jesus to go on with his purpose without Peter's trying to dissuade him. To have listened to Peter would have been to make void the whole purpose of his coming into the world.

There are those who put a stumbling block in the way of the faith of those who are weak and inexperienced in the Christian life. Teachers or preachers who make it difficult for young Christians or weak believers to accept the word of God as the guide of their soul in dealing with God, and in all matters of the spirit. The raising of questions and doubts in immature minds may be a crime against the souls of men for which it is difficult to suggest adequate punishment. Better were it that a millstone should be hanged about the neck of the raiser of doubts and he were sent to the bottom of the deepest ocean. To destroy faith is to destroy the life and soul, for "we live by faith." It is another name for murder. It is to kill by torture.

But stumbling blocks may be in the nature of incitement to immorality. And this again may be purposed, or it may be by thoughtlessness. It will run all the way from a suggestive story told as a piece of humor to a filthy yarn that only a lover of carnal could devour. It may be a street solicitor from a house of prostitution, or it may be a careless display of the body before the eyes of the curious or the lustful. It may be a slavish conformity to the fashions that require insufficient clothing, or it may be deliberately setting a trap for the enticement of sexual response. It is not always easy to distinguish between these two, and they may be closer together than the one who becomes a stumbling block is aware.

Surely God never meant for the lure of knowledge to be a means of destroying faith. And equally true it is that he did not purpose that beauty should be used as a snare to the sensual. It is only another example of how sin is shown to be exceeding sinful by working death through that which is good. But the judgment of God is upon the instrument of temptation, and the punishment will be suited to the mischief that has been wrought. It will be worse than swiftly sinking in the dark and icy waters of the Arctic when the Titanic is struck at midnight by the rapiers from the iceberg.

Meeting Temptation

Jesus had told the disciples that there is no such thing as avoiding temptation. He had told them of the fearful guilt incurred by one who became the instrument of temptation to another. And now he tells them in what spirit they are to meet the enticement to wrong-doing and the wrecking of their faith and their lives. These are to be resisted to the limit of human life. They are to be overcome at any cost. Notice the strong language that he uses, even to the mutilation and destruction of members of the body, "If thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt,

rather than having two hands or two feet to be cast into eternal fire". And for fear that even this fearful alternative may not sufficiently impress them, he reinforces the statement with one similarly strong and impressive: "And if thine eye causeth thee to stumble, pluck it out and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire".

There can be no doubt that Jesus meant to show here that a Christian life must be a clean life, a life of righteousness and holiness, and that in spite of the fact that we are in a world of sin and unrighteousness. The fact that we are in a world of sin makes the obligation more imperative. We are to be lights in the world, illuminating the world's darkness. We are to be the salt of the earth, preserving it from rotteness. We are to be as lights in the world, holding forth the word of life in the midst of a crooked and perverse generation.

And now if the world turns militant, as it will, and attacks us; or if it chooses to charm us by alluring seductions, what are we to do in turn? If we find ourselves yielding to its enticements and the flesh lusteth against the spirit, then no measure of resistance can be too drastic. It is better to lose a leg than to lose the life. It is better to go to heaven with one eye than to go to hell with two.

Exactly what does this figure mean? How far shall resistance to temptation go, or what form shall it take? It must be a figure or speech, this cutting off a hand and plucking out an eye; though there have been cases of bodily mutilation in an effort to avoid sin, or to render one immune to temptation. But surely it is not becoming immune to temptation that Jesus is talking about. That is to escape a peril, but not to get a moral victory. It is spiritual and intellectual forces he is summoning here to resist the assault. It is to bring all the energy of will and manhood to do battle with the onslaught of sin. Being reinforced by the Holy Spirit all the latent spiritual forces in us are brought into battle array against sin, and to maintain purity.

To be sure there is here a demand for the denial to ourselves of what might to others or in other conditions be permissible pleasures, or the exercise of a natural freedom. But if they become to us a provocation to evil they must be denied at any cost. There are people who dance because it excites the pleasurable sensuous appetite. If a man wishes to live right he will abstain from it for this very reason. The reading of a certain brand of fiction, with which the world is well supplied today, has the same effect. It is better, if it were necessary, to be ignorant of the whole output. But we cannot here catalogue the whole list of provocations. Whatever you find making an appeal to the sensuous nature and benumbing the spiritual nature, this cannot be abandoned too soon.

Pastor J. H. Gunn says that Long Beach is having larger crowds than for a long time and his work begins happily.

The Men's Bible Class of Texarkana, Texas has started a subscription and an effort to raise from various churches in Texas \$3,000 to buy eleven pianos needed in Buckner Orphans Home.

The designated gifts to Home Missions from May 1 to Sep. 1 this year fell off one-third from last year; that is from \$59,957.61 to \$36,990.21. The undesignated gifts fell off only about one-twentieth; that is from \$151,327.91 to \$144,013.42. Including the gifts to pay the debt the total contributions this year for the past four months have been \$183,137.56 as compared with \$219,695.08 for the same period last year. In these months of last year Mississippi gave \$10,683.40, whereas this year we fell to \$8,162.15. Now is a good time for us to make good our shortage and go beyond, while cotton is selling at a good price.

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Pastor W. B. Abell goes from Rolling Fork to Collins, where he will find a great field and hearty support.

Our deepest sympathy is with Dr. Z. T. Cody of South Carolina in the loss of his wife, who entered into rest after a useful and happy life in service.

Attendants at the Baptist Encampment at Gulfport will recall Brother W. C. Summers, one of the old Confederate soldiers from Beauvoir, and will be sorry to learn of his death on Aug. 11.

We hear that Dr. George W. Leavell will soon return to his work in China, as a medical missionary, his salary being provided by a church in Kentucky and his traveling expense by a brother in Georgia.

In writing of Dr. J. G. Chastain, the editor of The Baptist Witness says: "If there is a more heavenly minded man on earth, we have no knowledge of the fact". He is back in Mississippi and we doubt not he will be like the palm tree, bearing fruit more and more as the years increase.

Brother A. A. Kitchens has finished his work for the doctor's degree at the Seminary in Louisville and will locate early in October in his old home in Scott County. It is his purpose to give himself to the care of country churches and they will be fortunate to have his ministry.

Pastor D. A. McCall says that Mississippians were among the best on the program at Ridgecrest this summer. Incidentally we heard that he made 100 on his two examinations up there in Church History this summer. And he is now immersed in his fall work at Griffith Memorial, Jackson.

Pastor T. J. Waldrup had brother L. T. Altman to assist him in a meeting at Macedonia, and says he exposed sin and gave the remedy; as good preaching as he ever heard. But some of the members attended indifferently. One joined for baptism. The ladies gave the pastor a shower and the brethren gave him a purse.

But the principle of individualism may be carried to unscriptural extremes. Soul liberty is not the only distinctive principle of Baptists. Some seem to have the idea that the only qualification to be a Baptist is the ability to believe and act as he pleases. There are other clear teachings of the New Testament which men must believe before they come to the true Baptist position. They must believe in the integrity and authority of the Scriptures, in the deity of Christ, in his vicarious atonement, in regeneration, in believer's baptism, in a New Testament church organization and order and in other plain New Testament teachings. A man cannot believe anything and everything and be a true Baptist, any more than he can believe anything and everything he pleases and still be a Baptist preacher or teacher.—Baptist Standard.

ORPHANAGE SIGNAL

Each week you will find in the Record a signal of our needs. Of course you are at liberty to send any article that you have at any time, for these are only our greatest needs:

- 1—Sheets for double beds, large size.
- 2—Tablecloths, six by eight feet.
- 3—Table napkins.
- 4—Dresses or cloth for making nice dresses for Sunday wear for girls from 13 years up. Also other garments.
- 5—Clothes for boys from 12 years up.
- 6—Hose and socks for both boys and girls from 12 years up.

- 7—Shoes for all sizes up to 8½.
- 8—Caps and hats.
- 9—Window curtains and shades.
- 10—Toothbrushes and paste.
- 11—Soaps.
- 12—Lead pencils.
- 13—Food stuff is always in demand.

May I suggest to the churches in the country that feel that they haven't much money to give to the Orphanage, that your members get together and make up a truck load of any kind of food stuff and drive in with it. Or any of you that are coming this way, just throw in your car any food that you can spare. A gallon of molasses, bushel of potatoes, sack of peas, bushel of corn, canned goods, just anything to eat. We will appreciate it.

—B. E. Massey,
Associate Superintendent.

"A WORD OF APPRECIATION"

To our many friends who have so kindly helped us within the past few days to carry the unspeakable burden of sorrow we have been under in the tragic going of our precious daughter and her husband, in the many messages sent us from the different parts of the state and out of the state. In as much as it is impossible for us to write each one a personal letter, the thing we would love so much to do, we are sending this word of appreciation through our paper.

You can never know just how much you have lightened this load with your words of tender sympathy. How we praise God for everyone of you; and we feel sure that our dear Saviour Who hath said: "Bear ye one another's burdens", will be mindful always of this wonderful service of love so beautifully rendered on your part. Especially are we grateful to our great state board who made it possible for Brother Hall my yoke-fellow in the Gospel to go with us on the saddest trip we have ever made.

So many over the state knew our dear Mildred. I am sure we will be pardoned in saying, we do not have to suffer any anxiety as to her present dwelling-place, she has simply preceeded us to the home of Him who said, 'I go to prepare a place for you, and while she cannot come back to us, as she has so often done, we can go to her, and this together with the support of our dear friends, causes the Father's face to shine through the clouds.

And now with a prayer of thanksgivings to our Heavenly Father for you, who have been so unspeakably thoughtful, as we have walked through these deep waters of sorrow; we are yours for better service to Him who makes no mistakes, until we shall all be gathered to Him, where the shadows can never again fall across our pathway, and where there are so many waiting to welcome us to our eternal home.

C. T. Johnson and Family.

OUR ASSOCIATION

A Biblical Baptist Association, a solution to many of our problems, including our debt. "Standardized Association" with something like the following:-

- 1st.—Each church must have the organizations, such as S. S., B. Y. P. U., W. M. S., etc., necessary to accomplish the work and continue our educational training.
- 2nd.—Each church in person to attend the Association.
- 3rd.—Make contributions to the unified budget, including the denominational paper.
- 4th.—Each Association to elect an associational Secretary, who shall be a member of the State Convention Board; attend the State and Southern Baptist Convention meetings; superintend the associational work, using a part of the budget, reporting same to the State Board.

Problems Solved, Including Debt.

If the above, or something adequate, should be fixed by the State or Southern Baptist Con-

vention, some results are sure to follow.

1st.—Enlistment. For any Association to get on the 'Honor Roll' EACH church would have to accomplish the tasks required.

This would mean co-operation and enlistment, the thing that faithful men and money have failed to do.

2nd.—Evangelism. Our churches need to be lifted out of our sordid littleness.

The above program will remand an Associational Tabernacle, for the general meetings, and especially for an Associational wide evangelist campaign, which might teach our people 'to do the work of an evangelist' beyond the pale of the local church.

3rd.—Finance. For any Association to be "standardized" every church in that Association, must meet the requirements, which will mean a contribution; and we will thereby enlist more churches with their general co-operation and finance.

4th.—Reduce over-head expense. In Secretaries, Stenographers, Stationery, Correspondence, Office-rent, etc., etc.

5th.—Money reaches the desired end. When contributors KNOW that their gifts will accomplish the purpose for which they are given, more contributors, and easier money will be the result, and we will thereby enlist our people, broaden our fellowship, and pay our debt.

N. R. STONE, Evangelist,
311 Cass St., Tampa, Fla.

FREE CARS FOR THE ORPHANAGES AND OLD LADIES' HOME

I have just received a communication from the President of the G. M. & N. Railroad assuring us of free cars North and South on their line of road for the Orphanages, and the Old Ladies' Home, all of Jackson, Miss.

I have also heard from the President of the I. C. Railroad, assuring us of free cars North and South on the main line of the I. C. into Jackson, and from Gulfport into Jackson on the G. & S. I. I am sure that Bro. W. H. Patton of Shubuta and Judge C. P. Long of Tupelo will succeed in arranging for the usual free cars on the M. & O. South and North into Meridian, thence into Jackson.

This FREE CAR service offers a convenient opportunity for the people along these lines of Railroad to render a most splendid and helpful service in the support of your benevolent institutions in Jackson, and at very little trouble or cost.

The schedules for these cars have not been arranged, but will be soon, and full information of the schedules published through the papers and circulars in due time.

I make this announcement in advance so that the brethren along the above named lines of Railroad may take it up in their associations and arrange for liberal contributions to these cars. We can use anything in the way of farm produce, clothing of all kinds, groceries, and canned goods of all kinds, dried fruit, pencils, tablets, pins, needles, soap, thread, sheets, pillow cases, etc., in fact anything to eat or wear that you may have to spare. Let us get busy. —J. R. Carter.

THE OPENING OF THE BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute will open its tenth session at ten a.m., September 20, 1927. The opening address will be given the evening of September 20th by Prof. E. O. Sellers, subject: "Recent Experiences in Bible Lands."

Prospects are bright for the best session in our brief, heaven-blessed history. All students are urged to be on hand for the first day that they may get the full benefit of the opening service and catch the spirit of the institution. A cordial welcome to preachers, laymen and women who desire the best possible equipment for efficient service.

B. H. DeMENT.

NUMBERS V.

Sermon by Dr. R. B. Cox, Central Baptist Church, Memphis.

We were impressed all the time in our study of Israel in the wilderness, that God dwells in her midst. He who could have chosen to live amid the wealth of Assyria, the glory of Babylonia, the progress of Egypt, chose to dwell in the midst of a company of wilderness wanderers. The fact that God dwells in their midst, as I said before, demands holiness. Therefore, comes an important lesson in this 5th chapter, for we read in the first and second verses:

"And the Lord spake unto Moses, saying:

Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead."

Three classes to be put out—the lepers, those with an issue, and those defiled by the dead. That does not mean that God did not care for lepers, for He did. In the Old Testament times He healed Miriam, the sister of Moses, and others. Miriam had complained of the marriage of Moses, and was stricken with leprosy but graciously healed by the Lord. In the New Testament we find Jesus caring for lepers. He healed all of them. We see a leper coming to Him saying: "Lord, if Thou wilt, Thou canst make me clean." Jesus touched the leper and he was cleansed. He cared for them so much He was willing to touch them. He cared for them with an issue, for do we not read of a woman who had an issue twelve years, who touched the hem of His garment and was made whole? He cared for the dead. He went into the house of Jairus and gave the little daughter back to her parents. He stopped a funeral procession at the village of Nain and broke up the funeral. He didn't break up the wedding when He attended that, but the only funeral we read of His attending was broken up by Him. He believed in weddings but not funerals. He cared for the dead. He came to Bethany where Lazarus had been dead so long decomposition had set in, and at His word "Lazarus come forth," he who was bound in grave clothes came forth. It was not that the Lord did not care for these three classes, but the importance of holiness must be impressed at any cost. As it was important with them so it is important with us. Redemption is the basis of God dwelling with us; obedience is the basis of our fellowship with Him. Relationship is the strongest thing in the world, no power on earth can break it. Fellowship, as I have told you before, is the most tender thing in the world. You can be out of fellowship with God without leaving your present seat. There are many husbands and wives living in the same house who are not in fellowship. There are many Church members with their names on the same book, who are not in fellowship. Fellowship is a very tender tie. As the children of Israel could enjoy proper fellowship with the Lord only as evil was kept out of the camp, so can we find proper fellowship with Jesus only as evil is kept out. Says Paul, "Put off the old man with his deeds," "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Of course, individual purity was of great importance to the Israelites, but the chief lesson here for us in the 5th of Numbers, is their obligation to purity from the standpoint of the assembly. That makes us think of our obligation and privilege from the standpoint of our Churches. But I think I hear somebody say: "Does not the Lord say in the sermon on the mount: 'Judge not, that ye be not judged?'" Yes, but I think He is dealing there with motives, which God alone can do. I cannot read your heart, you cannot read my heart. We cannot read each other's motives, but we can see our deeds. Jesus says, you remember:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Ye shall know them by their fruits."

We can judge alone by their fruits, God can see under the ground and can judge motives.

Let's keep before us all the time the thought that God dwells in the camp, therefore holiness is insisted upon. A very striking instance of God's disapproval of sin is found in the case of Achan. Read that wonderful chapter, Joshua VII, and you will find that the Children of Israel sent three thousand men against Ai. That they were ingloriously defeated. Then we are told:

"And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads."

And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side of Jordan!

O Lord, what shall I say, when Israel turneth their backs before their enemies!

For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us around, and cut off our name from the earth; and what wilt thou do unto thy great name?

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and they have put it even among their own stuff.

God reminds Joshua that the Children of Israel cannot stand before their enemies because of this sin. Because of sin in the Church the church is hindered from standing against her enemies. "A little leaven leaveneth the whole lump." As the human body suffers when one member is injured, so the entire Church suffers when one member goes wrong. A very radical remedy was necessary in the case of Achan. The responsibility must be found. This responsibility first rests on the tribe of Judah. Then on the family of Zarahites; and then Zabdi; and then at last, Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah. Achan confessed.

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

Then we are told that:

"Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, and they brought them unto the valley of Achor."

A pile of stones was there for many, many years, as a monument to this awful thing.

In the New Testament, we read; 1st Cor. 5, that it was reported that there was fornication in the Church. Paul says:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?"

But them that are without God judgeth.

Therefore put away from among yourselves that wicked person."

The fornicator, a covetous man, idolater, railer, drunkard, extortioner, was to be put out of the Church for the destruction of the flesh that the spirit might be saved. Church discipline should be carried on with a very tender, loving spirit. Paul writes to the Galatians, you remember:

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself least thou also be tempted."

The word "restore" in the Greek is, we are told, the same word that is used when a surgeon mends a broken bone. When one is put out of the assembly or Church, the relationship is not destroyed, but simply the fact is emphasized that the fellowship has already been destroyed by the offender. The churches have no judgment concerning the people on the outside. "God will judge them who are without;" but they are under great responsibility for those that are within, for God dwells in His Churches. Says Jesus: "Where two or three are gathered together in my name, there am I in the midst." Says Paul: "Know ye not that ye are the temple of the Holy Spirit?" Again, he writes to the Ephesians:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord;

In whom ye also are builded together for an habitation of God through the Spirit."

The climax, here, I am sure you will notice, is that we are to be an habitation of God through the Spirit.

There are three special points in Numbers V. The first is in regard to those who are to be put out of the camp. I have spent most of my time on this because this is the vitally important thing in the chapter, I think. But the other two points are still important enough for us to stress them briefly; and that is confession and suspicion of evil. In verses 5 to 7 this confession is commanded. That makes us think of the New Testament teaching:

"If we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

James says: "Confess your faults one to another, brethren." Not only is it well for us to confess to the Lord, but one to another. The prodigal in the far country came back saying: "I have sinned against heaven and in Thy sight." In the 51st Psalm David says: "Against Thee, and Thee only have I sinned." When he tells us his experience in the 32nd Psalm, he reminds us that when he kept silence his bones waxed old through his groaning all the night long. He says: "I acknowledged my transgression and Thou forgavest the iniquity of my sin." He starts that wonderful chapter by saying: "Blessed is he whose transgression is forgiven, whose sin is covered." Let us not forget the word "atonement" literally, means covering. There is no real peace and power and prosperity if we hold back confession.

In the last place, I call your attention to the fact that the God who dwells in the camp is so strict about this matter of holiness that there must be not even a matter of suspicion. And so the illustration is used here of a jealous husband whose suspected wife must be put through the test of bitter water. This test will manifest either her guilt or innocence. Often, in the Bible, we find Israel spoken of as Jehovah's wife, and often we hear the lamentation of Jehovah at the faithlessness of this wife. As there cannot be genuine happiness in the home if there is suspicion on the part of either husband or wife and

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therefore lack of confidence, so there cannot be the right relationship in the camp of Israel while God suspects her of unfaithfulness. I am sure this makes you, in your mind, run over into the New Testament, and many of you are thinking just now of Paul's words in Ephesians V:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word;

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Yes, every member of His body is a part of His affianced bride. Some day the cry will be heard, "Behold, the bridegroom cometh, go ye out to meet him." Some will be like the wise virgins who were ready to meet the bridegroom, others, I fear, will be like the foolish virgins, and therefore were not ready, who knocked at the door but found it too late. Are we ready for His coming? Or, has He reason to suspect us of unfaithfulness?

Not long ago I referred to a case in Louisville which is very applicable just here. You remember the story says that a brilliant young man, a millionaire, came from New York to Louisville on important business. He was very much impressed with the beautiful waitress who served him. He sought her acquaintance, won her friendship and her love, proposed marriage and was accepted. Her fellow waitresses made sport of her. Her parents said; "He is just making a play-thing of you;" but she said, "No, I believe George is true. I believe in him, I trust him." He told her he had to go to New York on a very important matter, but would return on a certain date at which time they would be married. As he bade her goodbye he dropped a rather heavy package into her lap and rushed out, for he feared she would want to return it. It was a package of twenty dollar gold pieces. He knew she would like to have a nice trousseau and also knew she would not have money to buy it. He did for her just what Jesus has done for us. He has purchased us everything necessary for the proper sort of trousseau, for the proper sort of preparation for His coming. The beautiful waitress got ready. When he arrived at the appointed time he found her a vision of loveliness, and the wedding took place. How will Jesus find us when He comes?

"When Jesus comes to reward His servants,
Whether it be noon, or night,
Faithful to Him, will He find us watching,
With our lamps all trimmed and bright?"

The church at Booneville is just now installing a great pipe organ, the gift of one of its members, Mr. J. C. Stanley. The cost is \$6,000 and this instrument will help them to make music in their hearts till the succeeding generation takes up the chorus.

The editor was the recipient, along with brother Lightsey, of greatly appreciated kindness from Dr. Lawrence T. Lowrey, president of Blue Mountain College. He is one of the busiest men you ever saw, constantly going. And we were lucky enough to go with him in his good car from Blue Mountain across to Booneville to attend the association and then back to Tupelo to New Albany to the night train for home. We learned that the contract for the new administration building and the new dormitory were to be let on the tenth, and work will be begun right away and pushed to completion. Money will be saved by building two at once. Also we learned that they will open with full houses on the fourteenth. And they are confident of being admitted as a standard college in the Southern Association this year.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

FOUR ESSENTIALS TO KINGDOM SUCCESS.

4. MONEY.

"One thing thou lackest" (Mark 10:21).

1. OPPORTUNITY.

Certainly we cannot succeed in anything without an opportunity, but we have the opportunity. Every community in the State offers a great opportunity for Baptists to build. The same condition prevails around the world. The doors of nearly every nation are wide open, and the people are waiting for our missionaries to proclaim to them the good news of the Kingdom. Never before was the field so large and the harvest so white. Surely no one can say we haven't the first essential to Kingdom success.

2. TRAINED WORKERS.

Suppose while at a Summer resort some mother should be attracted by the screams of her only son. As she looks she realizes that he is in deep water drowning. It doesn't matter how dearly she loves him. Unless she has been trained to swim she is as helpless as a baby in saving his life. All she can do is to stand by with a breaking heart and watch him go down. If, however, someone near by has been trained to swim, he may rescue the boy, though he doesn't love him so deeply as the mother. Or suppose some young man has a desire to be a doctor. It doesn't matter how deeply he may sympathize with the sick and suffering, he will never succeed in relieving suffering humanity unless he trains himself along the line of medicine and surgery. The same principle holds true in the work of God's Kingdom.

It doesn't matter how deeply we may love Jesus or the Bible or the church, unless we have had at least some training in religious work we are almost as helpless as a babe when it comes to putting over a great program for God, or building a great church. Without trained workers, all we can do is to stand by with aching hearts and see the work of our Master go down. We, however, have the trained workers. There may be some individual churches which are lacking in trained workers, but as a whole we have more trained workers now than ever before. More than two hundred trained men and women are right now in the Southern Baptist Convention ready and waiting to go to the foreign fields, to say nothing of the thousands who are already at the battle's front. We have the second essential to Kingdom success.

3. GOD'S BLESSING.

It does not matter what we may have, or what we may do, we cannot even hope to succeed in advancing God's Kingdom without God's blessings upon us. "It is not by might, nor by power, but by my spirit saith Jehovah of hosts" (Zach. 4:6). "Apart from me, ye can do nothing" (John 15:5). But we have God's blessing.

There is not a preacher who is faithful in proclaiming God's word but is being blessed in a marvelous way by the Lord. There is not a church, or an individual, in all the land who is really trying to advance God's Kingdom but has God's blessing upon him. Some may have their ups and downs, but even in their trials and sorrows they can see the hand of God leading on to victory. As a denomination, God is blessing us in a great way. Nearly two hundred thousand reported as having been saved and united with Baptist churches in the Southland the last year, to say nothing about what was done in the Northland and in the lands beyond the sea. We have the third essential to Kingdom success.

It doesn't matter how great the opportunity, it doesn't matter how many trained workers we may have, it doesn't matter how willing God is to pour His blessings upon us, we cannot possibly succeed in extending God's Kingdom without money.

Without money, we cannot send missionaries to the foreign fields. Without money, we cannot keep missionaries on the foreign fields. Without money, we cannot carry on mission work at home. Without money, we can no more succeed in carrying out Christ's program than an individual can succeed in carrying out his own program without money. Money is essential to Kingdom success, and it is the only essential we haven't got. Money dedicated to the service of God is the one thing Southern Baptists lack in taking this world for Christ.

Southern Baptists have the money, but it is not dedicated to the service of God. Statistics show that Southern Baptists in 1926 had an income of not less, but perhaps much more, than \$1,850,000,000.00. Had Southern Baptists tithed last year they would have given \$185,000,000.00. We actually gave only \$40,106,852.12 to all causes. 79.5 per cent of this was given to local church expenses, and only 20.5 per cent was given to the support of all missions, all education and all benevolences at home and abroad (See 1926 Southern Baptist Handbook, Page 26).

Is it possible that the churches of the Southern Baptist Convention are filled with thieves and robbers, Mal. 3:8-10?

Until we shall dedicate a larger portion of our money to God we can never succeed in Kingdom work. This is the one thing Southern Baptists lack.

(Continued from page 3)

liance enshrines the voluntary principle which governs all genuinely Baptist organization. ("Voluntary" does not imply arbitrary or eccentric; a Christian voluntarism is regulated and concentric). Our day has seen the arising of ever-enlarging organizations, even among Baptists; present-day conditions have demanded these and are likely to carry us still further. There are dangers in this tendency; in a central organization the temper of bureaucracy is apt to emerge, and money power may count for too much. But I have no fear of an ecclesiastical tyranny among Baptists as long as one limitation is respected; the central authority must never be able to override the local church. It is entirely right that if a church shares in common funds it should accept conditions laid down by the common decision of the denomination which raises these funds; if it cannot do this, the church must be free to follow its own course with no other penalty than non-participation in the common treasury. Conventions, Unions, Associations, Churches, have their own spheres in which they are autonomous, but no power to "lord it" over others or to invade their rights. And I venture to maintain that of all the bodies which Baptists have called into existence, none exhibits more clearly than the World Alliance their essential principle of free fraternal fellowship. Over against the criticism of those who maintain that a congregationalist church order is necessarily divisive, and that without legal bonds co-operation is unthinkable, the Alliance stands to reveal the unifying power of a living evangelical faith, and the cohesion which rests not on law, but on love.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DAUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMONS, *4th Vice-President*, Meridian
 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg
 MRS. L. L. TOWER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study*, Flora
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 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

MRS. A. H. YEDEN, *1st District*, Canton
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 MRS. J. A. TAYLOR, *6th District*, Brookhaven

DO YOU read the Baptist Record? This question is brought now to us in the office nearly every morning. How? Why, the mail brings us from two to several letters from sisters in Mississippi that have been sent to Miss Mallory in Birmingham, asking for advice and help on local questions. Thus this very morning she sends us a letter from a sister requesting information on the Mississippi Baptist Hospital! Dear Miss Mallory is certainly one great big store house of information on every subject. But Beloved, how has she time to look up or even write you information concerning your own state affairs? Then this very information was given in the Baptist Record just two weeks ago.

Once more we repeat: Please write this office for all information concerning your local society. Surely we pledge ourselves to give it to you to the best of our ability.

Never write to Birmingham Headquarters for anything except paid literature.

Your letters concerning other matters are immediately forwarded this office from Birmingham; but the delay in replying causes you concern doubtless.

Sister President, please read this to your society.

The State Week of Prayer Programs have all been sent out. Did you get yours? And have you arranged for that most important map? I am sure you have read with care the Notes concerning this Program. And I am praying earnestly that every society that can possibly do so will observe the entire week. Urge a contribution taken each day. However small they may be the funds going to the Lord's Cause will be well worth while. Let us have a GREAT Week this time.

Sister, are you sometimes called upon to make a talk upon W. M. U. Work, and you feel that you have little to build this talk upon? Read the article from the gifted pen of Mrs. J. C. Pow that we copy from the Baptist Courier today. It will help you.

And Sister Superintendent, as your association approaches you are wanting a message to send your local societies. One of Your Sister Superintendents is sending our to hers the letter "To My President". Because it helped me I am passing it on to you.

To My Presidents

My dear Sister:-

How fast time flies. Already we are nearing the close of another Associational year. Some have been busy in His vineyard and will bring "sheaves" of reports. Others may not have had as many opportunities to serve, but in sight of the Master, the small report—if it means "she hath done what she could"—will be beautiful. Please see that every officer has as complete a report of the year's work as you can write. This, not for self glory, but that the world may know that Christians are serving their Lord.

Is there some particular study or service, or method of work that has been helpful to your society this year? Tell us about it, that we too may catch the inspiration to learn or to work. Each society will be allowed three minutes (we can say a good deal in three minutes) for this

talk. I am counting on you to represent or have some one represent your society for this talk. We will call this part of our program, **The Joy Filled Hour**; with your help we will make it an hour of real inspiration.

I hope your society has sent to Mrs. Toler what she asked of you on the W. M. U. Specials. Surely, we who have been so richly blessed in this section of our State, will not fail to give to this our Woman's very own work, the Training School, Margaret Fund, Scholarships and etc. The amount isn't large you were asked for, but remember the large total is made up of these small gifts.

Let your society have more present than ever attended the W. M. U. Annual Session before—work for a large attendance. The hostess ladies are expecting a large crowd and extend a cordial invitation to each and every one of you.

May we have a deep consciousness that this is the Master's work and we His hand-maids, and so come prayerfully and reverently, as though our hearts had heard the summons. "The Master is come and calleth for thee."

And now, I ask your prayers personally, that He may strengthen and guide your Superintendent as she plans and works for this day, that only that may be done which will be well pleasing to our Master! Lovingly, your sister,

Why A. W. M. S. Worker

There are three wonderful reasons why every woman in our churches should be a W. M. S. worker. First, for her own sake; second for her fellow-man's sake; and third, for Christ's sake. Over a hundred years ago Woman's Missionary Societies began to be formed throughout the Southland. From that day to this God has been calling each and every woman in our churches to be a W. M. S. worker.

The need of more W. M. S. workers in the harvest fields for God was never greater than today. The cry for effective mission society helpers and workers comes from every quarter and side of the Kingdom work. One of the largest fields for service and the greatest opportunities anywhere to be found is now among the women's organizations in the churches. Local churches and leaders in these societies and workers, state and national, constitute the call of imperial importance to the women. God is surely calling us to the task.

Can we not lift our eyes and see what Jesus saw with a wide deepening vision when He said to His disciples, "The fields are white unto the harvest, but the laborers are few." "Pray ye the Lord of the harvest that He may thrust forth laborers into His harvest." That means you and me and every woman in our churches. Will we be obedient to the call? God is surely doing his part. The question is, "Will we do ours?" For our own individual selves' sake we should. For our fellowman's sake we must assuredly should. And above all, for Christ's sake we should.

If we are obeying the call, we may be assured that our highest joy and greatest power and most far-reaching usefulness lie in the path of obedience to God's will. To be a W. M. S. worker and help to win souls to Christ and build them up in Christ is a service of richest reward in heart joys.

So let's work the works of Him that sent us through our W. M. S., and anywhere he calls, while it is day, for the night cometh when we cannot work. God has promised to supply all our needs, and be with us always, even until the end. And when the end comes, let's have so obeyed God's call and worked that as we meet our blessed Lord we, like Paul, may be able to say, "I have fought a good fight."—Mrs. J. C. Pow, in Baptist Courier.

Associational Rally at Silver Creek

The Associational Rally of the Women's Missionary Societies of Lawrence County held just at the close of the second quarter with the society of Calvary Church at Silver Creek as hostess society was a meeting filled with interest and inspiration.

Mrs. T. C. McCullough, Superintendent, introduced Mrs. W. S. Landrum, Young People's Leader, who presided over the meeting.

Mrs. W. C. Cannon conducted the devotional and Rev. W. S. Landrum led the prayer.

The primary purpose of this rally was to further the organizations of Young People's Work and the auxiliaries were given a place on the program.

During the Sunbeam hour, a Sunbeam from Newhebron gave a reading, followed by a vocal duet by two Sunbeams from Providence Church.

A group of seven numbers was given by the Monticello Sunbeams under the leadership of Mrs. W. E. Selman.

Boys from the Royal Ambassador Chapter of Monticello gave several numbers under the direction of Mrs. C. E. Gibson.

During the President's hour reports were given from societies at Silver Creek, Monticello, Newhebron and Oakvale.

Miss Gertie O'Mara, former Superintendent, led in an earnest prayer.

During the afternoon session a missionary message in song was brought by Miss Willie Mize. The devotional was conducted by Miss Ruby Douglass, with a prayer by Rev. Mr. Douglass.

Girls from Sontag and Shiloh sang a chorus with Miss Lena Myrtle Selman as accompanist.

The Girls' Auxiliary of Monticello, under the leadership of Mrs. Landrum, gave a group of songs, followed by an inspiring play, "The Road To a Radiant Life".

Miss Ruth Armstrong read a splendid paper on "The Importance of Mission Study to Young People".

Contestants were urged to enter the Tithing Story Contest.

Mrs. P. B. Bridges of Jackson was welcomed as a visitor and brought a message of interest. A round-table discussion was held.

The Superintendent stressed the key-word, "ENLISTMENT", and emphasized the new watchword in a call for future work.

All mission magazines and the Baptist Record were advertised, World Comrades being shown in a novel way.

Rev. W. A. Carter offered words of encouragement and commendation and led the closing prayer.

—Mrs. A. C. Brinson,
Associational Secretary.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The Budget Family

The Budget family and the B. Y. P. U. Family are close kin and being related are close friends. They are dependent on each other for their life as the BYPU lives out of the budget and the budget lives in a measure at least because of the BYPU, so where either exists the other prospers in the proportion to the efficiency of either. The BYPU is for the Budget and the Budget includes the BYPU, so let every BYPU enter into our "Budget Family" plans for November. A splendid program is being mailed out with the Triple Eye and Report blank about this time next week, so watch the mail. Let's cooperate.

Montgomery County Organizes Associational B. Y. P. U.

On Sunday afternoon August 28th seven BYPU's of Montgomery County met at the Winona church and perfected the organization of the Montgomery County Associational BYPU. The county was divided into two groups and the necessary officers elected. Mr. John Gibson of Winona was elected president, Miss Gladys Kieth of Kilmichael and Don Townsend of Winona were elected vice-presidents of the two groups, Cora Mae Townsend was elected to the office of Secretary-treasurer, Percy Herring, Chorister, and Mrs. A. H. Wynn, Junior-intermediate Leader. Miss Minnie Oswalt who has been doing BYPU work in that county for the summer had this as her climax work and writes that she believes that with these good officers and the interest now manifest they will continue to carry the BYPU work forward and bring it to its rightful place in the church life.

An Interested Associational BYPU Officer

Here writes a group leader of vice presidents of an associational BYPU. Miss Gladys Keith of Kilmichael writes for literature and suggestions as to her duties in the work. This proves to us that here is an officer anxious to do the work that has been assigned to them, and we have sent the new tract on the Associational BYPU work. We will be glad to help any other officer who is interested enough to ask for it; interest of this kind assures good work on the part of the interested officer.

231 Awards

Miss Edwina Robinson who has been doing BYPU work this summer in some of our eastern counties has awarded 231 awards. This does not represent all who were in her classes of course, but this many

passed the examination given and received either a diploma or seal. This is a fine showing and we congratulate the young people where Miss Robinson served.

Five copies of the BYPU Magazine should be coming to every B. Y. P. U. Have you ordered yours for next quarter? Just order as you do other literature.

Pontotoc County B. Y. P. U. Association Organizes

Sunday afternoon, August 7-1927 is a day to be long remembered. by Pontotoc County BYPU'S, for on that day they made a great step forward in their BYPU work.

August 7 was the climax to two months hard work by Mr. W. C. Morgan organizing and teaching B. Y. P. U's in the county with only two or three unions in the county. Mr. Morgan has organized nine live-wire unions.

The Association was called to order by Mr. Morgan at 2:30 p. m. Sunday, August 7, 1927. One hundred and fifty members were from the following Unions:

Ecu, Furrs, New Harmony, Oak Hill, Beckham, Springville, Black Zion and Algoma. Thaxton and Toccopola have been organized since the meeting.

The officers elected are as follows:

Wayne McCarter, Pontotoc, General President; Guy Ferrell, Springville, General Vice-President; Miss Lena Loric, Ecu, General Secretary; W. C. Sledge, Springville, Vice-President Division No. 1; Miss Corrina Harris, Pontotoc, Vice-President Division No. 2; Mrs. H. A. Grisham, Pontotoc, Junior and Intermediate Leader Division No. 1; Miss Bolen, Black Zion, Junior and Intermediate Leader Division No. 2; Willis Brown, Pontotoc, Chorister; Miss Ernestine Ferrell, Pontotoc, Pianist.

The meeting adjourned until 8:00 o'clock that night.

At 8:00 P. M. the Association was again called to order. Mr. W. C. Sledge, Miss Corrina Harris, Miss Bolen, Mr. Wayne B. McCarter and Mr. W. C. Morgan made very appropriate talks on the subjects named below:

The BYPU as to the individual member; The BYPU as to the individual union; County Association possibilities; State Association possibilities; BYPU in foreign missions.

These talks were enjoyed by all present. The Association was then dismissed and everyone went home looking forward to the next Associational meeting.

C. L. Ferrell, Reporter.



Miss Irene Ward

This is the new student secretary, who will look after the religious training of our Baptist girls in Mississippi State College for Women at Columbus, of whom four or five hundred are expected. Pastor J. D. Franks says: "We feel fortunate in securing Miss Ward to succeed Miss Johnson; being qualified from every standpoint, in education, experience and personality. We are looking for one of the best years in the history of our student work at Columbus. Urge the pastors, parents and students to cooperate with us in our efforts to serve this large contingent of Baptist young women. Our desire is to send them back to the churches with greatly increased interest in and training for church work." He urges again that friends send the price of a good book for their workshop, and the book will be selected by a competent committee.

FOUR SCORE YEARS

A most enjoyable occasion was the banquet given at the home of Mr. and Mrs. J. W. Poole in honor of the 80th birthday of Mr. W. H. Patton.

It was a beautiful thought of Mr. John J. Gonzales of New York and Atlanta, to thus honor the man who gave him the inspiration that has made him a successful business man. A number of Mr. Patton's clerks of "ye olden times" were present to add their testimony to what his influence had meant to them. There were also present several ministers, one of whom had been his pastor, and a number of friends of other days as well as others of the community who delighted to do him honor.

The dinner was grand, and when it is said that it was prepared by Mrs. Poole and her daughters, Mrs. Fairchild and Miss Myrtle Poole, it is superfluous to say more in its praise. An immense birthday cake with eighty lighted candles adorned the space at the table just in front of the guest of honor, and the decorations were beautiful.

The invocation was offered by Rev. Dawson, Pastor of the Metho-

dist Church here. Mr. Gonzales, as toastmaster, gave a short talk, followed by a splendid address by Hon. Weber Wilson of Laurel. Other interesting addresses and talks were made by Rev. L. E. Hall of Hattiesburg, Rev. J. W. Lee of Batesville, Mr. George B. Parker of DeSoto, Mr. K. C. Hall and Mr. Dan Beard of Laurel. Mrs. J. H. Phillips read a poem entitled "Growing Old", and Mr. L. B. Fairchild sang a lovely solo. The addresses and talks were all interspersed with music, both vocal and instrumental, by local talent. Rev. J. M. Phillips led in a closing prayer.

JULY MEETINGS

On the first Sunday of July we began our revival meeting at Providence Baptist Church, in Neshoba County. Rev. S. L. Vice of Coffeeville, Ala., did the preaching. There were ten additions to the church, nine for baptism. This church made more progress this year than ever before. We are planning to build a new church building this fall, and request the prayers of the Christians.

The second Sunday in July we began our meeting at McDonald, in Neshoba county also; Brother Vice did the preaching in this meeting. We had only three additions to the church, but the church as a whole was revived.

From McDonald I went to Smyeh, Alabama to help Brother Vice in a meeting. I did the preaching in this meeting. There were fourteen additions to the church, thirteen for Baptism. The church raised the pastors salary for next year, and all the members pledged them to tithe from the meeting on. May God give us more churches that are united in brotherly love like the people at Smyer.

The fourth Sunday in July we began our meeting at Rocky Hill Church, in Smith County, Miss. Bro. H. T. McLaurin, President of Clarke College did the preaching. There were fourteen additions to the church, ten for baptism, and the church as a whole was revived. This Church has grown fast during the two years that I have been with them, in every way; we are having one of the best Sunday Schools of the county.

On the fifth Sunday in July, I went to Macedonia, in Winston county to be with Brother J. W. Kitchens in a meeting. They had just moved into their new building, and we had splendid cooperation there. There were seven additions to the church, six for baptism. This church is doing good work.

I am asking the readers of this to pray for the christians at each of the places that I have mentioned.

S. A. MURPHY.

"That's a nice boy," said the visitor, as little Bobby picked up his scattered toys. "I suppose your mother has promised you something if you clean up the room?"

"If I don't!" he corrected.—Christian Register.

A GREAT REVIVAL AT GLEN BAPTIST CHURCH

The revival meeting at Glen, held by State Evangelists C. T. Johnson and D. Curtis Hall closed Thursday night, Sept. 1.

This meeting was a success in every sense of the word. There were 13 additions to the church by baptism and one by statement. This campaign served to promote fellowship between this church and the neighboring churches in a great way.

Bro. Johnson proved to be a God fearing man, who preached the Gospel without "soft-pedaling" the devil. Every sermon was full of Spirit. His great messages caused many Christians to be drawn in a closer touch with the Lord as well as to draw the lost to the Savior. We heartily recommend him as a man who has real religion, and can preach the Gospel in a fascinating manner.

Mr. Hall was an invaluable asset to the meeting. His talent in song was seen in the solos he sang. We are glad he has dedicated his voice to the Lord, because with it he can appeal to many who are away from the Master. His work with the children was a great success. The movement he started for the organization of a B. Y. P. U. met with great success also. The young people will have a meeting Sunday evening, Sep. 4th, to complete their organization.

The conclusion of the meeting was shrouded in sadness. Bro. Johnson was called away Tuesday night to the funeral of his daughter and son-in-law who were drowned at Beaumont, Texas. It was necessary for Mr. Hall to accompany him. The entire community is grief-stricken because of the minister's great loss. Prayers in his behalf were offered in each service that followed. Plans are being made to secure their services here again next year, with the cooperation of a greater number of neighboring Baptist churches. The meeting may not be held in this immediate vicinity but near here. There are four or five churches in this vicinity, whose members are anxious to cooperate in this great revival.

May God's blessings be with these evangelists in their great work is our prayer.

John O. White,

LISBON CHURCH, DALLAS

The Lisbon Baptists closed a revival meeting with Rev. McKinley Norman doing the preaching. Rev. Norman is Home Board Evangelist of the Southern Baptist convention. The meeting resulted in forty-nine additions to the church and many more who were saved are joining at a later date. Bro. Norman preaches the Bible doctrines with evangelistic fervor and there is great conviction in all the services. Large crowds heard the Evangelist at every service. Many calls are coming to the gifted young Evangelist and no people will be disappointed in him as a man and a preacher. As a soul winner and preacher he has few equals.

H. J. PRITCHARD,
Pastor.

BETHEL (BLACK JACK) AND FARMHAVEN

We began our meeting at Bethel (Black Jack) in Yazoo County on the fifth Sunday in July. Bro. J. S. Riser, Jr., did the preaching, and his accomplished and cooperative young wife served as pianist. They make a great team and surely God has much service in store for them. Although this was election week, the attendance and interest grew, and we closed out on high tide. Two bright boys gave their hearts to Jesus and united with the church.

A good representation of Durant Baptists attended the Sunday afternoon service and as a result, Bro.

Riser and his help-meet are on the Durant field hard at work. In addition to a nice purse the good ladies of Black Jack gave Mrs. Riser a nice lot of canned fruit, which no doubt looks well in that new pantry. The blessings of God abide with them in their new field.

After a week with Bro. Barnes at Sardis Church, near Hazlehurst, the writer went to his church at Farmhaven, fourteen miles from Canton, for a meeting beginning the second Sunday in August. Here I did my own preaching and the singing was led by Bro. J. V. Wilson, assistant to Pastor Mayfield at Canton. Bro. Wilson is a good song leader and soloist now, and he plans

to spend the coming session in the Seminary at Fort Worth. He will come back better equipped for the Master's service.

We received three for baptism and six by letetr, or statement, and there were many signs of development.

In all, I have been in nine meetings this Summer. God has given me health and strength and the privilege of serving, for all of which I am deeply grateful.

Now for the Associations and the Convention and then for a season of enlistment and enlargement.

Yours in Christ.

BRYAN SIMMONS.

Winnsboro Blue Granite Monuments

Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,
Winnsboro Blue Granite
"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance but do not possess its lasting qualities and permanent beauty.



Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite, that you may see its beauty.

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Winnsboro Granite Corporation
Rion, S. C.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

IT IS A MISTAKE

To endeavor to mold all dispositions alike.

To look for perfection in our own actions.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To believe only what our finite minds can grasp.

To measure the enjoyment of others by our own.

Not to make allowance for the infirmities of others.

To consider everything impossible that we can not perform.

To worry ourselves and others with what can not be remedied.

To set up our own standard of right and wrong, and judge people accordingly.

To expect to be able to understand everything.

—Philadelphia Ledger.

WHEN TWO ARE ONE

The following reflections from one of the 'two' or half the 'one' are from an article in a current woman's magazine, but by no means exhausts the subject as either of the 'two' or any part of the various 'ones' will agree.

"If either one of us hesitates to own up, it is a sure sign of trouble brewing. No matter if I feel that Ronald is more in the wrong than I, it does not hurt either of us for me to be sorry for my share of it, or at least to be sorry that he is annoyed, unhappy or hurt. It certainly has kept our imagination in training—this trying to understand each other's motives and point of view.

When wearied or worried, we are apt to take little annoyances seriously—at times, even tragically, instead of laughing at every little unexpected happening or mannerism just as we would have done before we were married. It is difficult to make this amusement mutual, for many husbands and wives can bear testimony that if one of them is out of sorts, the other often feels particularly good-natured—a wise tho sometimes exasperating dispensation! Certainly in our case, heartless as it may seem, it has always been excessively amusing to each of us to see the other one actually cross over a mere trifle. If he could only see how absurd he did look!

There is any amount of fun cropping up in home experience if one can learn to enjoy it just as much even when the joke is on himself.

For a time, the novelty of married life gave us an equally keen interest in every detail of the domestic arrangements. But the time came when Ronald, I could see, began to wish that some of these wor-

riments could be settled without his assistance. He had his own business perplexities.

"For a time the individuality of each one of us seemed so tangled up with that of the other that we imagined, partly because so often we said the same words at the same time, that we thought and felt exactly alike and that our taste, even in trivial matters, was identical. It was almost a shock when dissimilarities of taste began to make their appearance. It gradually dawned upon me that canned fish, tripe and kidneys were not my favorite dishes. And about the same time, it was borne in upon Ronald that fresh fruit and salads for almost every meal might become tiresome. He never tired of canned seafood and remote cuttings of beef; and I never tired of fresh fruit and green stuff.

We must have said something or looked it. At any rate, Ronald bought less finnan-haddies and I contented myself with fruit and raw carrots while washing the dishes. By introducing occasionally each other's specialties, we gradually lost our prejudice against them. Ronald learned to distinguish between celery and grass; and to me raw oysters looked less naked and slippery.

"As to ventilation at night, we managed to survive on the fresh air from one window, instead of the two which I wanted or the crack on which Ronald could thrive. These compromises seem to us preferable to humoring ourselves with cumbersome individual meals and separate sleeping rooms.

At first, one of us was always ready too soon but did not mind waiting. The other was always behind time but did not mind hurrying. Through the period when we did mind, we have come to the golden mean where we are pretty nearly on time. On the other hand, we are trying not to be as unselfish as the absurd old woman with her crusts. To her aged husband as he hung over her death-bed, you recall, she whispered: "I have had only one secret from you all these fifty years. I let you think I doted on the tough old bread crusts, so that you would never need eat them." "Well, well," exclaimed the old man, "I always preferred the crusts, but I was glad to let you have them."

I must plead guilty to the monstrous tyranny to which peace-loving husbands are often subjected. For I am sure I have hinted that I prepared some dish especially for Ronald and in the way I was sure would please him.

One woman, after twenty years of conjugal harmony, told her husband that she was afraid he did not love her any more, because he refused to eat something she had prepared. "My dear wife," he re-

plied, "I love you as much as ever, but my digestion is ruined."

A friend of mine, whose husband is a national figure in literature and on the platform, confided to me, by way of a warning, I suppose, the startling information that this distinguished man always left his clothes on the floor. She said she was glad to pick them up for him, for "we must not expect perfection." This man's absentmindedness did seem unpardonable selfishness.

As the passing years have made our little mannerisms such old jokes that they no longer amuse us, we have learned to overlook them, if mention of them leaves a sense of discomfort or alienation.

Goethe, in his Wilhelm Meister, says a husband and wife: "The two were really worthy persons, only, each of them, instead of humoring, endeavored to convince the other, and out of eagerness to live in constant harmony, never could agree."

But, for the most part, we two dare to think aloud. The difficulty is to keep within bounds where we feel so much liberty. We have been shocked at the language and tones between other husbands and wives; and embarrassed as witnesses of apparent domestic friction. When, as a girl, I first overheard such talk, being myself saturated with the chivalry of Scott's novels, I was convinced that the two must cordially hate each other, and might easily come to extremities. In this particular case as now I know, the two love each other dearly, despite this unceremonious habit of talking together.

Children are often made unhappy by being allowed to think the good-natured chaffing between father and mother is quarreling.

It has been a source of amusement to us to stop short in our give and take talk to wonder whether a third person appearing unannounced would feel embarrassed. It would have been a grief to either of us if the other had entered or left the house without an affectionate greeting of farewell—at the door, when possible.

Sometime after our marriage, I caught myself saying, when asked why we did not do so and so, "I should like it, but Mr. Foster, for some reason, does not think it best." I was instantly so shocked by this breach of loyalty on my part that I have been on my guard ever since and ready to answer every question with a "we." In the Christian world's code of ethics, the husband and wife must stand and fall together."

"Let me be a little kinder, let me be a little blinder to the faults of those about me; let me praise a little more; let me be, when I am weary, just a little bit more cheery; let me serve a little better those that I am striving for. Let me be a little braver when temptation bids me waver; let me be a little meeker with the brother that is weaker; let me think more of my neighbor and a little less of me."

INTERMEDIATE WORK

Goals

At the Southwide Conference held in Memphis last year a campaign was inaugurated having as its objective an increased number of standard departments and classes.

Since our standards give a soul-winning program, and since they stress enlistment in service as well as character building through the Six Point Record System along with other essentials to a well rounded program for the department and classes, we do not hesitate to urge anew the attainment of the goals set.

State Goals

Your state has as its goal 5 standard departments and 30 standard classes. At present you have 1 standard department and 30 standard classes. We congratulate you on the attainment of these, especially on the fact that you are one of the very few states to have gone over your goal in standard classes. Florida is farthest over the class goal; Tennessee next.

"Working with Intermediates"

We are also asking each state secretary and each state Intermediate Approved Worker to make a special effort to get every Intermediate officer and teacher of the state to take Dr. Dobbins' new book "Working with Intermediates." If there is no class planned in your church for this book your state secretary will be delighted to send you questions on this book which you may take in your home. Parents of Intermediates will find this book invaluable.

Southwide Training Camp

Each Approved Worker has also been given a goal for attendance of Intermediate workers from each state at the Southwide Training Camp to be held at Mentone, Alabama, Sept. 4-18. If an Intermediate worker make your plans to be present if possible.

Honor Rolls

At our second Southwide Conference to be held at Greenville S. C., Jan. 17-20, 1928, an Honor Roll will be shown on which will be found the names of every standard Intermediate department of the entire south. Another will show every standard class. Will your department or class be seen there? Why not? You have ONE more quarter. Won't you do your best? Help us reach our goal of 80 standard departments and 400 standard classes for the year 1927.

Exhibit

If you have not received a copy, write this Department for a list of objects to be exhibited at the Southwide Sunday School Conference, Greenville, S. C., Jan. 17-20, along with the rules and regulations and help us make the exhibit the best the south has ever known.

Yours in His service,
Intermediate Department,
Baptist Sunday School Board.

Sunday School Department

THE SUNDAY SCHOOL LESSON,
September 18, 1927.

THE KINGDOM DIVIDED, I Kings
12:1-24.

The Scripture lesson embraced in
present study, I Kings 12:12-20.

INTRODUCTION

The united kingdom of Israel was of comparative short duration. The twelve Tribes were united under David, the second King of Israel, as they had not been under the reign of Saul. This more compact union made it possible for David to subdue the enemies of Israel and pave the way for a national expansion and prosperity which were impossible in the reign of Saul. David transmitted to Solomon, his son, the kingdom noted for its tranquility and the possibility of achievement in the development of a great kingdom, whose power and influence could have wrought wonders in the uplift of the surrounding nation. No king ever mounted a throne under more auspicious conditions, no king was ever better qualified for the high position to which the tide of fortune had elevated him. No king ever gave greater promise of a wise and righteous administration than did Solomon in the first years of his reign. It is interesting to note the causes of the disruption of Solomon's kingdom which during his reign had come in power and influence to be regarded as one of the greatest among the kingdoms of the eastern world. The forces which rent the kingdom assunder are obvious and interesting. These may be noted, as follows:

1. Jereboam, the son of Nebat, was the controlling spirit, inspiring and directing the forces which brought on the revolution. Jereboam was of the tribe of Ephraim, which tribe cherished a jealousy against the tribe of Judah of long standing. He was of low origin, but noted for his energy of character, skilful government of men, a master of intrigue and unscrupulous demagogery. He had been employed as superintendent of Solomon's building operation. His position afforded him an opportunity to alienate the minds of the people from their allegiance to the king. He had no scruples in prostituting this position of trust to the overthrow of the kingdom and the advancement of his selfish ends. His selfish ambition was reinforced by the words of the prophet, Ahijah of Shiloh, who predicted the overthrow of Solomon's kingdom, because of the encouragement he had given to idolatry. The prophet foretold the revolt of the Ten Tribes and the installation of Jereboam as their king. When Solomon heard of the disloyalty of Jereboam and the forecast of the prophet, Jereboam was forced to flee for his life. He fled to Egypt and there remained until

the death of Solomon. At Shechem, he appeared as the leader of the insurrectionists and was available for any movement which would gratify his selfish and vaulting ambitions.

2. The extravagance, self-indulgence and dissolute life of Solomon and his oppression of the people by over taxation and enforced labor under cruel taskmaster, had inspired a discomfort which the people refused to endure longer. They were driven to desperation. The king's licentious court, dissolute life, his unbridled love of gasconade, his self-importance and his contemptuous disregard of the welfare of his people had aroused the spirit of rebellion and revolution which could not longer be held in suppression.

3. Solomon's death left the throne to his son, Rehoboam. He came to the throne handicapped by the environment amid which he was born, reared and educated. He had no sense of moral and spiritual values. Trained up in luxury and animated by the spirit of regal splendor, characteristic of Oriental monarchy, he was disqualified to meet the crisis, which his call to the throne imposed upon him. He had neither the wisdom, nor the disposition to allay the spirit of rebellion which was impelling an outraged people to right their wrongs and secure a guarantee from the new king that the oppressions of Solomon should come to an end.

4. Behind all this upheaval was the hand of Jehovah, whose purpose to rend the kingdom had been declared to Jereboam through the prophet, Ahijah, the Shilonite (I Kings 11:29-39). The clock had struck. The crisis is at hand. Jehovah is shaping the course of the history of his people.

1st—The turbulent condition of the times forbade assembly of the tribes in Jerusalem, the capital city, so Shechem was chosen as the place of assembly and coronation of the new king. The Ten Northern Tribes were in no mood to declare their allegiance to the new king, until they had received satisfactory guarantee that their oppression should end and their rights in the new administration be recognized. Under the leadership of Jereboam, the leaders of the Ten Tribes, a deputation laid before Rehoboam the conditions on which they would ratify his accession to the throne of Israel. Rehoboam postponed his answer to the ultimatum for three days. "So Jereboam and all the people came to Rehoboam on the third day as the king bade, saying, 'Come to me again on the third day. And the king answered the people roughly and forsook the counsel of the old men, which they had given him, and spoke after the counsel of the young men, saying, 'My father made your yoke heavy, but I will add to your yoke. My father chas-

tised you with whips, but I will chastise you with scorpions.'" (Verses 12-14).

1. Why this delay in answering the request of the people one can hardly conjecture. It may have been a mere formality. It may have been because Rehoboam really desired to ask the advice of his friends. It could have been an act of prudence, made necessary by the high state of feeling evinced by those who had laid down the conditions of their allegiance to the new king. An immediate answer might have fanned the feeling of these northern tribes into a riotous fury. There was certainly nothing in the nature of the demand made of the king to justify such a delay.

2. When the day arrived for the king's reply, Jereboam and the deputation headed by him were on hand. The spirit and manner of the king's reply was contemptible and haughty. He "answered roughly". It was void of all kindness and interest in the comfort and welfare of the people. His arrogance was outstanding in the spirit and manner of his reply. He was too haughty and headstrong to follow the wise advice of the old men, but turned to the young men, his companions and comrades, not so much for advice as for approval. What cared he and what cared they for these down-trodden wretches in the outlying tribes? Were they not the assets of the King? Why should a master dicker with his slaves? What else is their request than an insolence and an insult to the majesty of Israel's king? Such effrontery called for a severity of treatment unknown to them in the reign of Solomon. The king's reply was clear, depotic, cruel and decisive. With an insane folly, Rehoboam, following the counsel of the gilded youth who had been brought up with him in the court of Solomon replied, "My father made your yoke heavy, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions." (Verses 14). This cruel and unsympathetic language of the kingly upstart struck the fatal blow which divided the Hebrew kingdom forever. The reason is given. "So the King hearkened not unto the people, for it was a thing brought about by Jehovah, that he might establish his word, which Jehovah spake by Ahijah, the Shilonite to Jereboam, the son of Nebat." (Verse 15). Solomon had abused the sacred trust which Jehovah had committed to him. Upon the person of his son, as his successor, Jehovah visited his wrath and the Hebrew kingdom rent in twain was shorn of its power and glory among the nations. God casts down the mighty and exalteth the humble. An earthly power which does not and will not make for righteousness and the uplift of humanity is doomed to destruction, which God effects through the follies and wickedness of men. God will be quiet a long time.

2nd—"And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither have we inherit-

ance in the son of Jesse: To your tents, O Israel. Now see to thine own house, David. So Israel departed to their tents. But as for the children of Israel that dwelt in Judah, Rehoboam reigned over them." (Verses 16-17).

1. The refusal of Rehoboam to accept the ultimatum of the northern tribes under the leadership of Jereboam lashed them into a fury. They repudiated Rehoboam as their king and any successor to the throne from the royal family of David. They indignantly disavowed all allegiance to the authority of the reigning family and their contempt for the name and fame of a kingdom and a king that were built up on the abject slavery and oppression of a long suffering people.

2. The northern tribes set the seal to their determination to have done forever with the Hebrew kingdom by the cry, "To your tents, O Israel". The parley was over, the revolution was an accomplished fact. An impossible chasm now yawned between them and the current of Israel's history must now flow on a divided stream.

3. Rehoboam was left with a mere fragment of Solomon's former kingdom; the tribe of Judah and a part of Benjamin were all that were left of the proud and magnificent kingdom of Solomon. Shorn of his glory and dismantled of his kingdom, this royal upstart had neither the wisdom nor the prudence to accept the fortune which his own folly had brought upon him. His repudiation by the northern tribes filled him with anger and dismay. The appalling disruption called for self-composure and a graceful acceptance of the disaster which turned his coronation day into one of revolution and flung his proud spirit to the ground.

3rd—"Then King Rehoboam sent Adoram, who was over the men subject to task work; and all Israel stoned him to death with stones. And King Rehoboam made speed to get him up to his chariot to flee to Jerusalem. So all Israel rebelled against the house of David unto this day." (Verses 18-19).

Evangelist Smith

The City of Grenada and our church both feel proud of the fact that our State Board has permitted one of its evangelists, in the person of Rev. Dan Smith, to be located in Grenada. We are happy over his coming, for he and his most excellent family have fallen right in line in an active way as members of our church.

He is in a meeting now in this part of the state and I am hoping that by the first of next year we can have all of his time taken by the churches in North Mississippi. Evangelist Smith is indeed, in my judgment, a really sane and conservative evangelist. He knows the plan of salvation, he loves souls, he goes after the lost with bulldog tenacity, and bless the Lord, he is not afraid of work. May our Father continue His richest blessings upon him.

His pastor,

W. E. Farr.

East Mississippi Department

By R. L. Breland

Yalobusha W. M. U. Rally

The annual W. M. U. Rally of the Yalobusha County Association convened with the Oakland W. M. U. August 30, 1927. Five Unions were represented by messengers; viz., Coffeeville, Elam, Water Valley, Scobey and Oakland. Mrs. J. R. Markette, President, presided. Mrs. Lizzie Pittman, the efficient secretary, had just returned from a five weeks stay in the hospital, so Mrs. O. H. Cohea of Coffeeville was elected Secretary.

Mrs. L. G. Wallace, of Oakland, delivered the address of welcome which was responded to by Mrs. J. T. Westbrook of Water Valley. The devotional was conducted by the president by reciting the watchword, "The Master is come and calleth for thee", the reading of the II chapter of John followed by a brief discussion of the life of Christ. This was followed by reports from the five societies mentioned above. These reports were splendid and showed a good years work by these unions. They combined had contributed nearly \$1000.00 for all phases of the denominational work.

The Oakland girl's quartette, consisting of Misses M. J. Roberts, Edith Williams, Kathryn Dollhite and Laura McPherson, rendered beautifully the song, "Shall I Go and Empty Handed." A round-table discussion on the Plan of Work was led by the president in which some splendid talks were made. After this, Mrs. J. T. Westbrook ably discussed the Standard of Excellence. Mr. Fannie Black Laad sang a splendid solo entitled, "Christian's Triumph." Mrs. Wallace discussed the Moral Standard. "Our Ruby Anniversary" was well presented by Mrs. O. J. Davis of Water Valley.

At the noon hour all visitors were entertained in a great way in the homes of the local members of the Oakland Union. All present spoke in terms of praise of the hospitality accorded them and a hearty resolution of thanks was voted at the close. Mrs. J. W. Brown, of Coffeeville, was appointed to lead the afternoon devotional, "Oh Zion, Haste" was sung and the Rally was ready for business.

The various Leaders of departments made their reports to the meeting in some well chosen words about the work in their respective department: Mrs. J. T. Westbrook, Mission Study; Mrs. J. W. Lippincott, of Scobey, Stewardship; Mrs. P. S. Clements, of Oakland, Personal Service; Mrs. J. W. Brown, of Coffeeville, Publications. Each of these complained that the individual societies were not reporting quarterly as they should, and made a plea for regular reports. Mrs. McPherson, of Oakland, was elected Young People's Leader for this year. Miss Elizabeth Davis of Water Valley

gave splendid reading. Misses Hazel and Kathryn Breland, of Coffeeville sang acceptably, "Jesus is Real To Me."

Mrs. Ned Rice, of Charleston, one of the state workers representing the Jackson office, delivered a great address on the Fundamentals. All were charmed with her address. Mrs. R. A. Wynn, also of Charleston was a visitor. Mrs. Grantham, wife of Rev. Grantham, a Carroll County Miss., preacher now pastor of a good church in Fort Worth, Texas was also present and was recognized by the meeting. Committees reported as follows: Obituaries by Mrs. Lippincott—no deaths this past year for which a special prayer of thanks was offered—; Mrs. Westbrook reported on Nominations—the usual officers were nominated and elected as stated above, Mrs. O. H. Cohea, Coffeeville, Secretary and Mrs. J. R. Markette, Water Valley, President. Will meet with Water Valley one year hence. Mrs. D. E. Spearman, Coffeeville, read resolutions report. Deacon T. T. Gooch and the writer were the only representatives that the male species had present and we were exceedingly quiet.

The meeting was informing, inspiring and helpful even to a brother visitor and the ladies seemed highly delighted and ready for a better year's work than ever.

Notes and Comments

Rev. Merrell Moore assisted Pastor Smith in a revival meeting at Tillatoba last week. It was his third year to be with this good church in its revival and he still holds their attention. Pastor Smith lives at Money, Miss.

Mrs. Westbrook said in her address last week: "The world is seeking after democracy and the Baptist have what it is looking for, a democratic form of church government and worship."

It is rumored that the Baptist Church at Hernando is after one of our neighbor pastors, Rev. C. C. Weaver, pastor of Calhoun City Baptist Church. Those Hernando folks had better let our good pastors be.

Mrs. Lippincott made a splendid talk on tithing at the Rally last week. She had studied the subject and had scripture proof for each assertion that she made. She is a woman of great faith and believes in prayer.

Pastor E. L. Davis, of Philadelphia, writes of the Smith-Perry evangelistic campaign recently held with Coldwater Baptist Church, Neshoba County, as follows: "Had a fine revival in the church. All differences between members were settled. In a prayer meeting in the woods the various hatchets were buried and all the parties shook hands and worked together the remainder of the meeting. Had some ten or twelve additions, mostly professions. More than \$200.00 were raised by free-will offering for the expense of the meeting. Work will

begin on the new building the first Monday in August. All in all, the work goes well". This report does my heart good for my soul is in the work at Coldwater. It is the community of my youthful days and my dearest and best live there.

Pastor E. L. Davis, Philadelphia, has out a leaflet on the subject of "SEX APPEAL" that brings out some food for thought. Our people, young and old, might profitably read it. May be had of the author.

Our hearts are all sad and sorrowful because of the terrible tragedy which recently came into the lives of Bro. and Sister C. T. Johnson, of our state evangelistic force, occasioned by the death by drowning of their daughter and her husband. May the Heavenly Father comfort their sad hearts.

Pastor J. M. Hendrix closed a meeting with Dividing Ridge church in the eastern part of Yalobusha County, last week. Eleven were received by baptism and one by letter. He did the preaching.

The Pleasant Grove church, near Coffeeville, recently closed a fine revival in which ten were added to the church, nine by baptism. Pastor Chas. T. Schmitz did all the preaching. All are in sympathy with Pastor Schmitz and his wife and family in the death of their infant son.

A SUMMARY OF THE WORK DONE BY REV. O. C. COOPER

"The harvest is past, the summer is ended", and all were not saved. The writer closed his summer campaign for souls on Aug. 24; that is in the rural districts, and there are many yet unsaved, but there has been quite a few lined up with the Lord's work among these churches.

My first meeting was with Sardis Church, five miles from Farmerville, La. Had twenty-four for baptism and a number by letter at this place. The community is out of harmony, but by the help of the Lord were able to bring them together.

The next meeting was with Bro. W. T. Carter at Beulah Baptist Church. We did not have so many added to the church, but were able to get the church to line up with a good Sunday School.

The third meeting was with Zion Hill Baptist Church, Rev. J. D. Crawford of Downsville, La., as pastor. Twenty-four were added by

(Continued on page 16)

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

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Dr. Harvey F. Garrison,

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Directors of both Piano and Voice have had extensive training in America and Europe. For several years there have been more applicants than could be accommodated in the dormitories.

Write for catalogue.

M. P. L. BERRY, President,

Clinton, Miss.

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher or to The Baptist Book Store, Jackson, Miss.
O. Chin Green, A.B., Th.M.
Hazlehurst, Miss.

"A sweet, attractive kind of grace, A full assurance given by looks, Continual comfort in a face The lineaments of Gospel books."
—Matthew Roydon, (1586)

MYSELF AND OTHER PROBLEMS, by J. Paterson Smyth, B.D., LL.D., D. C. L. Fleming H. Revell Company, New York. 194 pages, \$1.50. The versatile and scholarly author of "How We Got Our Bible" has added another to his list of useful books, several editions of which have already been published. Dr. Smyth does not attempt to go deeply into philosophical and theological speculations. He has in mind "the plain Christian man" who is often troubled over matters he cannot understand. He does not pretend to solve these problems for his readers but he does greatly help to understand them.

The greatest of all problems, "Myself", is discussed in a very brilliant manner in the first chapter. Then follow other dissertations on Conscience, Evil, Pain, Vanity Fair, Creation, the Fall, the Virgin Birth, Christ's Temptation, Dying, Hell and the Goal of Humanity. We can hardly bring ourselves into harmony with his ideas of hell. However, all his discussions are illuminating and helpful and the book should have a wide sale.

AS THORNS THRUST FORTH, by O. S. Wallace, B.D., D.Litt. Baptist Sunday School Board, Nashville, Tenn. 171 pages, \$1.50.

Mr. Richard E. Edmonds has written the introduction to this unique and interesting book. This fact coupled with the name of the author commends the book at the very outset. The author's ability to take the common things of life and draw great lessons from them reminds the reader of the great Tasmanian poet and preacher, Frank W. Boreham. Dr. Wallace knows how to discuss the vital things of life in a most entertaining manner. The book will do everyone good who reads it. **SEAMS OF GLORY**, by Philip Wendell Crannell, D.D. The Judson Press, Philadelphia. 181 pages, \$1.50 net.

Here we have thirty-four brief essays and a number of original poems from the pen of a great essayist, poet, editor, preacher and educator. Dr. Crannell was founder and for many years, president of the Kansas City Theological Seminary. He is now teacher of Bible in the Woman's College, Denver.

The poetic instinct of the author is reflected in the title of the book, "Seams of Glory", which is explained in the first chapter. "The Glory of the Seamy Side". His philosophy of life is sound and wholesome. "Sweet are the uses of adversity," for these develop our souls and make us stronger. The "seamy side" of

life is necessary for "it furnishes life's greatest strength and honor."

THE SEVEN FINALITIES OF FAITH, by A. Z. Conrad, Ph.D., D. D. The Sunday School Times Company, Philadelphia. 224 pages, \$1.50.

It is refreshing to read after a man of such ripe scholarship as Dr. Conrad. He stands loyally by his guns and fires away at the enemies of Christian faith with deadly aim. There is no middle ground for him. He plumbs the line of orthodoxy and keeps to the main track in spite of all hinderances.

The finalities of the Christian faith are discussed under the following topics: God Is, God Created, God Spoke, God Came, God Redeemed, God is Here, God is Coming Again. His chapter on "God Created" is the most forceful and convincing refutation of the doctrine of Evolution I have ever read. It is the book to meet the fallacies of the present day. Buy it, read it, and profit thereby!

THE SECOND BOOK OF NEGRO SPIRITUALS, edited with an Introduction by James Weldon Johnson, Musical Arrangements by J. Rosamond Johnson. The Viking Press, New York. 189 pages, Cloth \$3.50.

If The First Book of Negro Spirituals is as good as the second then it deserves very high commendation. How the Negro could have produced so many beautiful spirituals and yet avoid monotony and sameness is a great puzzle to me. However, he has done it. Why is it that an audience of cultured white people will listen indefinitely to this kind of music as is done every year at our Southern Baptist Convention, and never tire of it? Because there is something in the Negro spirituals we do not find anywhere else. They express the emotion, the religious sentiment and the rhythm which are bound up in the soul of the Negro. Some of the best spirituals are to be found in this book: "Sometimes I Feel Like A Motherless Child", "Death's Gwinteler Lay His Cold Icy Hands On Me", "Walk in Jerusalem Jus' Like John". This book represents a great amount of painstaking care and labor. The musical arrangements are a marvel of melody, harmony and accuracy. The musical world is greatly indebted to the authors and publishers for such a splendid work.

THAMILLA (The Turtle Dove) A Story of the Mountains of Algeria, by Ferdinand Duchene. Fleming H. Revell, New York. \$1.75.

Thamilla is the story of the pretty little "turtle dove" of the mountains of Algeria who undergoes terrible, heart breaking experiences which are likely to happen to any Algerian white woman under present laws and conditions. It is a vivid, picturesque story which makes the reader feel all the joys, the sorrows, the heartaches and the pleasures of "the little turtle dove".

The life of Thamilla is one long struggle against the native laws and discriminations adverse to women in which she fights a losing battle and is finally crushed after many years of hardships. The story re-

veals the needs of the gospel before conditions can be made better. It is an interesting and entertaining romance and is well worth the reader's time.

A SHORT HISTORY OF BAPTIST MISSIONS, by Henry C. Vedder. The Judson Press, Philadelphia. 559 pages, \$3.00 net.

This work is destined to become a classic in missionary literature. It is the most pretentious work of the kind undertaken by any Baptist historian so far as we know. The whole field of Missionary endeavor among Baptists has been covered. It is needless to say that the work has been well done. There is a world of information in the book and it is written in a very attractive style.

We do not feel competent to criticize the work of so great a Historian as Dr. Vedder, but it does seem that the work would have been far more valuable if greater consideration had been given to the work of the great missionary pioneers in the various fields.

Questions at the end of each chapter renders the work more suitable for class room purposes. An excellent bibliography is also given at the close of each chapter. The work is very valuable to those who seek fuller information about the work in our mission fields throughout the world.

THE RAINY DAY BOOK OF GAMES, by Wallace Dunbar Vincent. Fleming H. Revell Company, 160 pages, \$1.50. Introduction by Allan Foster, Cover Artist and Puzzle Maker.

Here is the book for boys and girls who have run out of something to do and do not know what to do with themselves. This book will afford many hours of amusement and entertainment for children, for boys especially. Millions of mothers could save many millions of arguments with their boys about what to do if they had this book. Every boy ought to have it. All the games are illustrated with drawings which are amusing within themselves, besides they illustrate how to play the games. It is a hit!

THREE REVIVALS

Rev. T. M. Ward and E. L. Short are closing their third revival in the neighborhood of Senatobia, Miss. (Tate County). The meetings have been enjoyed. Several souls have been saved, and quite a number restored, a goodly number added to the churches.

The last meeting was held with Bethel Church. This church is the mother church of Tate County, having been constituted in 1840. Bethel has a record of sending out more sons into the ministry than any other church in the county.

These brethren are citizens of Jackson, Tenn., and are invited to come back this Fall and do some special church work in this section of the county.

IN MEMORIAM

In Memory of Venable Blass

There's a great big space in our Sunday School room
That no one seems to fill,
It's the place where Venable used to sit,
But now it's quiet and still.

There's an open space in our record book,
The name is no longer there,
But we're filled with delight at this sweet thought
We will meet him over there.

Our hearts are broken, our lives are sad,
The thoughts are painful to bear,
But Jesus is our Comforter
And He, with us, our burdens share.

So we're striving to live the life he lived
To be Christlike every day,
So when Jesus calls us home to live,
His presence will brighten our way.
Written by a Sunday School Classmate,
SELMA WALLEY POWELL
Piave, Miss.

Death of Joseph Thomas Farrar, of Anguilla, Miss.

As the sun greeted the earth on the morning of the 18th of August, 1927 the spirit of Joseph Thomas Farrar was ushered into the presence of the Sun of Righteousness, there to dwell forever. The funeral services were conducted from the Baptist church by Rev. R. B. Patterson (Pastor) after which the Masons took charge and administered the final rites of that order.

"Uncle Rock," as he was often called by friends because of his firm and steadfast faith, was born in Vicksburg, Miss., on October 23, 1860. Here and in Warren County he received his early education after which he went to Mississippi College where he spent three years preparing himself for further usefulness in life. While at college he became a Christian and joined the Baptist church. Thirty-five years ago at old Bethany Church near Redwood, Miss., he was ordained a Baptist Deacon and has served faithfully in that capacity ever since. For the past twenty years he has been, not only a deacon of the church here at Anguilla, but also the Sunday School Superintendent and the church clerk.

He leaves to mourn his loss his faithful wife and five children: Edgar of New Orleans, and Howard, Joseph, Katherine, and George of Anguilla. Also a host of sympathizing friends in all of the walks of life.

He served well in the church at whatever task he found to be done. His optimism was contagious and his words: "All right—All right" will linger for a long time in the memories of those who knew him. When asked the meaning of his famous

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words he would say: "Allright in body and all right in soul." Thus he was ever all right with God and with his fellowman.

In fraternal circles he was prominent as a R. A. Mason and for the past thirty-five years he has helped many to master the signs and symbols of that ancient order.

For the past twenty years he has served his community as the Postmaster, and well has he served in this capacity.

We will miss him in our church life and in every phase of the community life, but thanks be to God that we feel that his influence is still living and with us for the best. In the closing moments of his life as in the vigor of his health, with him, everything was "All right—All-right."

All right in life and all right in death.

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

—By his pastor

R. B. PATTERSON.

Another Saint Called Home.

"Man, born of woman, is but a few days and full of trouble. He cometh forth like a flower and is cut down." Bro. T. N. Donahue was called from this sin-cursed earth to Heavenly Mansions, Aug. 24, 1927. He was 62 years of age; leaves a wife, six children (all of which are married) and a host of relatives to mourn his loss.

Bro. Donahue accepted Christ as his personal Savior at the age of fourteen. All down the chain of his life he has stood out as a representative for Christ and a true citizen.

His form was laid back to mother earth in the Pine Bluff cemetery, near Hazlehurst. Rev. W. L. Jones (his pastor) and Dr. O. O. Green, conducted the funeral service. The multitudes that were present showed that he had many, many friends.

May the Lord help his family to bow in humble submission and say, "Thy will be done."

"On Yonder Side Of Jordan."

(Dedicated to his children)

Dear friends, just now,

Oh! stop and think,

When you are in the clay;

"He's gone above,

To live with Christ,"

Your friends can gladly say.

Now this is true,

He's gone above,

To Mansions in the Sky;

Why not, loved ones,

Prepare today,

To meet him by and by?

You know he sits,

At God's right hand,

All robed in spotless white;

Longing that all,

His children here,

May go in paths of right.

So weary not,

Just stop and think,
And make your change today;
Then you shall meet,
Your father there,
To live with him for aye.

A friend,

LEANDER JONES.

COLDWATER MEETING

The Smith-Perry Evangelistic party just closed a very successful revival campaign with the Coldwater Baptist Church, 9 miles from Philadelphia, Miss. This meeting, as has been other meetings conducted by these brethren, was under the auspices of the State Board and, like others, served to bind the people of the Church and the Board closer to each other, strengthen the Church and build up a spirit of co-operation that will mean much in the future for all concerned.

The Coldwater Church, although only two years old, is doing a great work. They have lumber on the ground for a new Church and will, on the first Monday in October, actually begin work. 30 young people came, in one service, and surrendered to the Lord for service anywhere the Lord may lead.

As has been said before, the need today is not workers in the harvest for many see the fields white, awaiting reapers, and many are willing to go anywhere. They can truthfully sing "If Jesus Goes With Me I'll Go, Anywhere." What they need is an opportunity. This can only come through the people of the Church, giving not only their time and talent but their money, opening the way for them to go out and Win the World for Jesus.

Rev. Ernest L. Davis, pastor of the First Baptist Church of Philadelphia, gives to this people one Sunday afternoon each month. He is much loved by all of the Church and is leading in a great program. He is back of the State Board work 1000 per cent. After the County Convention he is going to give two Sunday afternoons which will prove a great help to the people.

The total money raised for the meeting was over \$200.00, showing that they are strong in the faith if not in number. A "My Life for Jesus Band," organized by the Pastor for the young people, was formed at the close of the meeting. This is the most binding organization of its kind; the most sentimental and most constructive that the writer knows anything of. May the Lord bless them in their new effort to serve the Lord.

These two brethren go into another meeting in Hernando on the 4th for two weeks. Pray that the Lord will lead and bless in that campaign for the Lost.

M. E. PERRY.

THE SUMMER ROUND-UP

By Felix J. Underwood, M.D., State Health Officer

It is gratifying to know that in the Summer Round-Up of children, sponsored by the National Congress of Parents and Teachers and put on in the States by local Parent-Teach-

er Associations for the purpose of examining the pre-school children and correcting defects during the summer, Mississippi stood well up in the front rank of all the states with a splendid enrollment of schools.

Immunization against diphtheria and vaccination against smallpox should always be given these children of pre-school age, and scarlet fever is now also included in the list of preventable diseases. Immunization against scarlet fever seems to be about as effective as in diphtheria.

IVY POISONING

One good way to teach children to distinguish between poison ivy and the harmless variety is to impress upon them that if they can shake hands with it—if it has five leaves just as they have fingers—it is friendly. But if it has only three fingers it must not be touched.

When one has been poisoned, the area should be washed carefully, not scrubbed, with hot water and soap, then apply a paste made by heating laundry soap and a little water to the consistency of lard and leave it on over night. If this treatment is not effective it is best to see a physician.

ANTIOCH

We commenced our meeting at Antioch Baptist Church in Kemper County, August the 28th, and closed September 3rd. Visible reslts, 25 professions of faith, 24 received for baptism who were baptised Sunday, September 4th.

We had a Homefolks meeting, the pastor doing the preaching,

J. H. NEWTON, Pastor.

"You say you have a brother residing in Canada?" "Yes, he used to do some wonderful balancing feats when he was in New York." "Acrobat or bank cashier?"

"He says that he loves me more than his life, and that he can't live without me."

"Oh, all young men say that."

"That may be, but they don't say it to me."

A man sent his Irish servant with a present of a live hare to a friend. The hare managed to escape but the servant made no effort to catch it; all he did was to stand and gaze after it with a satisfied grin.

"Ye may run and run and run, ye belubbering baste," he shouted, "but it's no use, for ye haven't got the address."

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(Signed) D. W. Key

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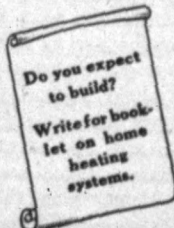
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FULLER-HOFFMAN MEETING AT HAZLEHURST

By O. Olin Green

A meeting of great spiritual power was held at Hazlehurst, August 14-28, conducted by Dr. Ellis A. Fuller and Brother John A. Hoffman of the Evangelistic staff of the Home Mission Board. Dr. Fuller preached the gospel with great power and Brother Hoffman led the singing in a most satisfactory manner. His splendid work with the choir and children's choruses were attractive features of the meeting.

The Home Mission Board is to be congratulated on having such a man as Dr. Ellis A. Fuller at the head of its evangelistic staff. He preaches the gospel with great fervor and makes a strong appeal to the intellectual powers as well as to the heart; yet there is nothing of the sensational or the high pressure method in his work. He depends on the plain, forceful presentation of the gospel message attended by the power of the Holy Spirit to do the work.

Great crowds of people attended the services and much good was accomplished during his stay with us, and we believe the effects of the meeting will be permanent. As a partial result of the meeting there were twenty-seven additions to the meeting, five for baptism and twenty-two by letter. There will be others to follow. The free will offering for the meeting amounted to \$1,431.98 which means that after the expenses of the meeting had been paid a check for more than \$1200.00 was sent to the Evangelistic Department of the Home Mission Board. Dr. Fuller stated that this is the largest free will offering ever made in connection with the Evangelistic Department of the Home Board. We praise the Lord for all his benefits toward us.

From W. D. U. Shaw to W. D. Patton
My honored friend and brother:-

Through the good offices of our mutual friend M. J. J. Gonzales I have learned that you are to pass your eightieth birthday on the 7th day of September, and I rejoice to be thus able to join your neighbors and friends nearby, in spirit at least congratulating you on the happy event.

The Good Book tells us of that honor which grey hairs stand for when they are found in the way of righteousness, and I am frank to say that I know of no other man in America who more justly deserves this crown which virtue wears.

You have been instant in season and out of season in battling for Christian citizenship and the cause of "that righteousness which exalteth a nation", and I rejoice in the beautiful and loyal friendship which such a conspicuous servant has bestowed upon me "Through the trail of the friendly years."

There comes to me something of a thrill that helps me to recuperate even faster away up here on "New England's rock bound coast", as I think of the fact that you, along with those other grand old pioneers,

Bishop Galloway, Dr. Gambrell and Captain Ratliff, helped to make possible the great prohibition rally held in the Capitol in Jackson when I had the honor of addressing Mississippi legislators just before the state banished saloons, the House voting 110 dry and not a single wet. The inspiration of that high and ardent hour helped me to go to Congress and lived with me in sacred and sustaining power during the eight years when I was fighting "Spiritual wickedness in high places".

I am sending you through Brother Gonzales the newspaper story of all the churches in Rockland, which I hope you and your friends will enjoy.

God bless you, my dear old comrade, and crown life's evening for you with all that is beautiful in faith and service.

Cordially and fraternally yours,
WILLIAM D. UPSHAW.

SOME CORRECTIONS (By J. W. Cammack)

Some of the discussions at the last session of the Southern Baptist Convention, and also recent articles in our Baptist papers make it appear necessary to correct some statements about certain phases of the Education Board, which statements were based on misinformation.

FIRST: The operating cost of the Education Board in 1926 was \$17,300.79, and not \$25,000. Interest would have to be paid if there were no Board.

SECOND: The appraisal of the Ridgecrest property at \$700,000 was not made by any one connected with the Board, but by three reputable, disinterested parties, as follows: 1. The Appraisal Committee of the Ashville Real Estate Board. 2. By the Appraisal Committees of two among the largest Banks and Trust Companies in North Carolina. These committees went over the entire property, including buildings.

THIRD: The property of the Education Board in Oklahoma was appraised by an experienced school man who had no connection with the Education Board.

FOURTH: The money for putting on the program at the Baptist Winter Assembly in Florida was given very largely by citizens of the county in which the Assembly is located. The amount was sufficient to pay all platform expenses for a high class program, and a small balance left over. There has never been any contract that prevented the expenses of the program being provided in this manner. The Education Board has used no Convention funds in connection with the Winter Assembly.

FIFTH: In view of all that has been said it will be worth while to take a glance at the list of names of the members of the Education Board. It will be seen that this Board is composed of as fine a group of business men, ministers and educators as we have in the Convention. They are men who attend to their own affairs, and also to the affairs of the Kingdom which may be entrusted to them, with the utmost care. They give liberally of their

valuable time without cost to the denomination. The good name and the funds of the denomination are scrupulously cared for by them.

(Continued from page 13)
baptism and a number by letter.

The fourth meeting was with Downsville Baptist Church, Rev. F. D. Bachman, pastor. Thirty-two came into the church, twenty-four by baptism. Among the number there was a man seventy-three years of age, and men and women with families. One family, father, mother and three children, were baptized.

We find that Brother Bachman has done a great work here, in his church, and also in a literary way, as he has been one of the teachers in the High School. He is a graduate of college and has had Seminary training.

Some full time church would do their people a great favor to call this good man as their pastor.

The last meeting was with Hopewell Baptist Church, at Laran, La., Brother Duffie Smith, pastor. Here we found some difficulty existing. About five years ago the Mount Olive Baptist Church went Landmark and the membership split.

Some of them organized a Baptist church under the name of Hopewell, making this division. After several days of hard labor the writer was able to reconcile the two divisions with each other and the date has been set on the fourth Sunday for them to unite.

After preaching from Monday until Wednesday, a certain faction was formed, and asked that I get out of the community, but feeling it my duty to stay, I refused to go.

I made the statement that if the church was closed against me that the open air was good enough for me to preach in. I found that the church stood by me in the fight, and God saved the day and touched the hearts of the rebellious ones.

Before the meeting came to a close they confessed the error of their way.

Am glad to say that each place where I have been the churches gave me an invitation to return next year.

Yours, —O. C. Cooper.

Congressman Blather was a passenger on the steamship Sieve, which was slowly sinking. The passengers were climbing into the lifeboats.

"Congressman," suggested a re-

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porter aboard the ill-fated craft, "here's a chance for some publicity. If you cared—"

"You may quote me as saying," replied the statesman, "that I am heartily in favor of a back-to-the-land movement."—American Boy.

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